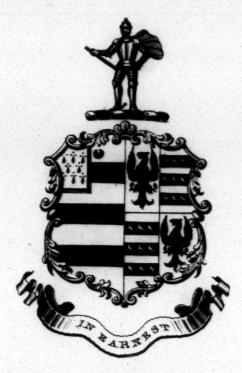
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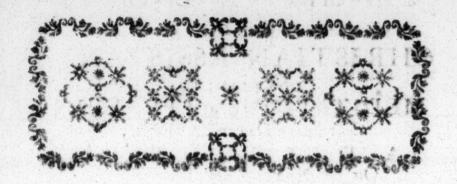
Herbert J. Marshall.

Vet. A5 f. 1976

372 THE UNIVERSAL &CC percentage of the province of the review can't as who, being most ingularly good and wife, can't neither err nor do any thing amis, Grant, we deined a mepherds of thy theep to rule thy people vinder they and especially the control of the last they control of the contr ble council, tagaille actitut que le garantito, ciergy, inferior amegiftances pan Dunger garagras Quay Re fo enlightened with the principle of the jaht of guided to the direction of the spirit, and some committed to their cath coinciples of the spirit coinciples of the spirit coinciples of the spirit cather of the spirit cathe HitO L.Y His A. C. Ris And E. North of Several Acalous Exhortations, Religious Hymne, wand Thankfijiving a with Devotions for a Family and or private Polygon adapted to all the States and Condisc To as they, drawing all together in one islid to suppl mont stoledgo waich ARE ADDED, 4160 of the gri Descourage and Devortors proper to the Feath and sets of the Church of Engravo to Hisrory of the SARP ARE DAY, with Spiritual Employment for the he beater thing, likewise to the glory of thy hame A New Exposition of the LORB's PRAYER, the CREED, and the TEN COMMANDMENTS. Together with an Account of the Livery Waitings, and Sufferings of ogether with an Accompelists, and Martyrs, who are commemo-the several Apolites, Evangelists, and Martyrs, who are commemo-rated by the Charles of the Control of the Control on hit published them the Original Manufacipts of a late Right Represent this note, by the Suffrage and Now fire Destit boshow are in the traff TWO BMINENTODIVINE gods bus I will fing unto the Lord a new Sag. Oh fend forth thy Light and the Truth; he the

Printed for W. GRIPPIR, in Contain Street. 1769.

them bring me to thy Holy Hill, and to my Tabernacles.



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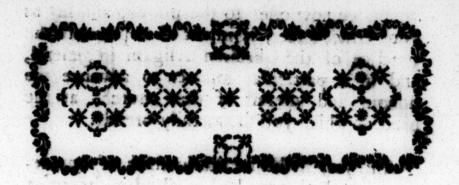
Most Reverend Father in God,

T H (1983) of Lord Archbiff of Canterbur

Primate and Metropolitan of all England

May it please your GRACE,

I would be an affront to the unaffected and exemplary character by which you are so eminently distinguished, should we make any apology for the present address. It will be sufficient to inform you, that the work which



TA THE

Most Reverend Father in God,

THOMAS,

Lord Archbishop of Canterbury,

Primate and Metropolitan of all England.

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I T would be an affront to the unaffected and exemplary character by which you are so eminently distinguished, should we make any apology for the present address. It will be sufficient to inform you, that the work A 2

the Christian. His knowledge was exceeded which we now offer to the public, and day at your father's feets it intended an promoter to practice of the Chailtian, religion ain general and into pegricular manner to advance the bonoune and invertely stid that churchio at the head of which you so worthily prefide, shall rendered him equally beloved and reverenced fign was all that we had to plead in favour of the present publication, believe us, my Lord, we should hardly have been thus forward to intreat the protection and patronage of the Archbishop of Canterbury for it. Many plans are admirably laid down, which are afterwards dishonoured in execution; but we may venture to affert, that in the following pages your Grace will find not only the foundest, and most orthodox opinions, but those delivered in the simplest and plainest phrase: such exatted strains of piety and devotion; furh admirable rules for holy life and convertation. as cannot fail of being highly falutary in their effects upon mankind, and greatly conducing to the glory of God, and his ministers over less to the glory of God, and his ministers. offence in this particular, drop the subject to The author of these valuables papers nade like your Grace theen for a many years, an inferior fon to the Church of England; he was at length mised white exourself at by this hap high cally cally but them and throm he united the man of learning with the divine the

the Christian. His knowledge was exceeded by hothing but his modesty o his evirous by nothing but his tenderness for the failings of officers his charity was the most diffusive of his zeal the most temperate; his generosity the molt noble whis affability the molt amiable. Thefe, and his other numerous good qualities, rendered him equally beloved and reverenced during his life, lamenced and honoured at his Fon was all that we had to plead in favelish dent publication, pelieve us, my Lord,

Be not afraid, my Lord, we have no intention, while we pay this due tribute of praise to the memory of our deceased author, to shock your Grace's ears with the indelicacy of a fullome panegyric; what to the dead is allowed to be but justice, to the living is too often ranked under the head of flattery. Though frould we launch out into an encomium upon the character of Doctor Secret. we have no reason to believe you are the only man in the world that would think we had done amily; however, we shall at present confider rather what you defire, than what you deferve? and as the only means of avoiding offence in this particular, drop the subject, of restriction of the Church of England, he

that this Cottlection of Dayor sons is the required one at at oblighter high in the humility of

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that we ledged when show the real we take concine and and in the process of the continuous proce

Pardon us the pride of mentioning, my Lord, that we have done this without any interested motive, save with a view to that heart-felt satisfaction which must always refult from a confoienties of baying performed a worthy action. Whether our rescuing these remains from oblivion, may properly come under that denomination, your Grace, and the public, will be the best judges.

Permit us to fellelette your Grace upon the many fingular mercies which this nation has foliately experienced at the hands of Divine Providence: we must, we can attribute it to nothing but our actions being more pleasing than formerly in his eyes. We pray God to continue his blessings towards us, and as the surest means, to strengthen our hearts in those good dispositions, which have so visibly wrought with him in our behalf; but in particular to increase our sense of religion, from which sacred sourtain alone those salutary streams can slow.

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Pardon us the pride of mentioning, my Lorden libration beart for mentioning in terefled motive, fave with a view to that heart-felt fatisfaction which must always referenced basovals far fatisfaction which must always reasonable far far far formed a worthy action. Whether our rescuing these remains show oblivion, may properly come under that denomination, your Grace, and the public, will be the best judges

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However, let us avow, that we have not been led to the publication of the following pages, by an

ignoring of the many books of devotion which are aired Hei col : fo Ar front, at have Read Hem every one, and approve numbers of them. But at

THE mark at which all laudable defigns and actions take their aim, is the glory of God and the good of man, in order to that glory to this Joope, The Universal Prayer-Book, or Empirical Assistant, eminently tends; first, to advance God in his honour; secondly, to promite the welfare of souls. The stile of it is fit for closets, plain and useful; the matter of the greatest concernment to the Christian Religion, and the Protestant Church.

Indeed, if we thought the publication of this work needed any apology, we should never have sufficient it to see the tight through our means: but on the contrary, we statter ourselves, that by it we stall meets the thanks and acknowledgment of all pools Christians, for having provided them with a sure young the narrow road to the strait rate, an eliquent solution to blead their cause before the judgment south of Christ; a sit companion for the hour of solution in able compellor, and a sure friend, one that is neither to be discovered by six solution, and the composition in the solution of the hour of solution in a six compellor.

friend will fubfift in their Salutary confequences, with all with town of the wind fled

However, let us avow, that we have not been led to the publication of the following pages, by an ignorance of the many books of devotion which are alread let out: so far from it, we have read them every one, and approve numbers of them. But at the same time, permit us to say, that we think The Christian Assistant is not only better than any, but preferable to all.

Though, properly speaking, Should the attempts

and success of others prevent our lending an helpinghand, to bring the offering of a zealous Christian into the freefury of God? Certainly no. The truly religious and devout, swill never think (such is the holy avarice of their (ouls) that they can have too much spiritual riches; nor do we doubt, but there are many thousand pious persons of both sexes, and all ranks and denominations, at present in this kingdom, (meek hearts and humble voices) who will be glad to receive a present from our hands, defigned for their advantage; and to strengthen those good sules which they have already received, for attaining that degree of justification necessary to

advance them to a leat in the kingdom of God.
Religion is the worthip of the Creator, for which purpose he made man in this world, and by the practice of which alone, man can expect to be happy with him in the world to come: we must therefore serve. God according to the true Christian religion of the Church of England, as by law established:

shem selves possessed of Alf the matter

The benieting retter and pray oright according to the first series of that forced infinitely rules of the r us be humble then, and diligent, and let the work hip and service of God be our whole study and bufresh; Seadily believing all that the Almighty has laid down in his word, briefly summed up in the Apostle's Creeds governing all our actions accordes ing to the tener of the Ten Communication as the great rule of this mortal life; and proxing in the spirit of that holy petition which Christ himself delivered to his Apolles, as the finest form in which man could address the divine Majesty Solomon. who is so much schehr ared in serepture for his great wildow and knowledges bath proposely written a book, to enquire wherein the happiness of man comthis and at length determines, that his chief in terest and felicity centers in religions concluding his Beclefiaftes in these wonds, Fear God, and keep his commandments, for this is the whole duty of the Lord's Prayer, the Apoliti's Greed, nam to

The Universal Prayer-Book will he a great and powerful efficient in this important stofes and though it is properly no other than o manual of devotions, yet it is to different from any things of that Text bither to collected that it may small deferments be placed out of the vulganulation of thems Wahann given it the title of Universal Prayer Book, from the quality of its contents, which John in demand that name scheing more various and esta tensive than the so it is bed found in my other mae and it is no iterary attempt was ever yet on it mode. Indeed, the purchasers of it will not only find themselves

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themselves possessed of all the matter contained in some practical backs of private exclusion is sufficed. But a close and necessary afternations when the public service of the church of the will have find a new and, we would fain hope a hetter preparation than has yet been offered to these communications of the communications. to be communicants of the Lord's Supper, a difference upon each of the fasts and featts, with proper prayers and meditations; and, what has never yet been comprised in any manual of devotions, an account of the lives, writings, and fufferings of the faints, to which each particular day is dedicated. This may be considered, in some eneasure, as an history of the first ages of Christie anity, which, while it treats of the most import ant matters, will entertain (if we may be allowed to make use of so light an expression) in the most agreeable manuer. Not to mention, that the whole gospel dostrine is explained to the comprehension of the meanest capacity, in our exposition of the Lord's Prayer, the Apostle's Creed, and the Ten Commandments and that the miscellaneous prayers, at the end, are more numerous and particular, and brought home with greater strength to the wants and weaknesses of all sorts and conditions of men, than any that we remember to have med with in the course of our readings said ed On the whole, we depend upon the merit which shall be discovered in the course of this work, for the success of it, rather than upon the efficacy of any preliminary praises which sove can bestone

upon it: no literary attempt was ever yet mades. and who too live it for surchafers of it will not on the purchasers

for which those who undertook it could not forge excuses plausible enough, at first sight, to hide its desects and blemishes, and, for a time, cajole the public into an opinion of its excellence. We are willing to believe, however the discontented and satirical may be pleased to brand the present age with the consure of insidelity, that the majority of our people are no less recigious than they are consessed eminent in the virtues of humanity. If so, we shall, we must, meet with their approbation; if not, we shall at least have the satisfaction of self-applause, as we are conscious that we have not failed in our industry, however we may fall shart of our reward.

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Universal Prayer-Book.

MEDITATIONS FOR MONDAY.

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WAKE, O my foul, shake off thy slumbers, and prepare to think of thy A God: for alas! what is the rest that man enjoys in this world, that it should detain him a moment from endeavouring after that rest which is to be found in the world to come?

Now see, O my soul, how the case stands with thee, and do not deceive thysels: for it is no such easy matter as thou mayst perhaps imagine, to inherit heaven. The prize of eternal glory must be striven for; there must be fighting and sweating, and bleeding, much compunction of soul, and subjection of body, before this celestial crown can be obtained; before this conquest can be gotten, and thy race be run, so that thou mayest at last obtain the end of thy hope, eternal bliss and salvation.

Now let me ask thee, O my soul, if this be the case, is it not high time to consider what progress thou hast made in this great work? What ground hast thou gained of thy corrupt nature? How much better art thou this day, than the day that is past,

or the years that are past? Alas! did I say better? Art thou not rather much worse, by adding sin to sin? Think then, O my soul, whether thou hast not very great reason to sear, that thou hast been all this time only treasuring up wrath against the day of wrath, and revelation of God's tremendous judgment?

Take thyself to task, O my soul, take thyself to task, and this very moment begin to make up thy accounts for that hour of punctual reckoning: and first enquire, what pure inclination thou hast to God; what violent hatred against sin; what bosomlust thou hast parted with; what gracious improvement made in knowledge, faith, repentance, love, and all those other gifts and graces which concur

to thy perfection?

Oh, bitterness of anguish! how greatly must even thy own partial fondness allow the balance to be against thee? It was a faying of one of the antient fathers, If I could from hence behold the pains of hell, and from thence the horror of sin; I would rather embrace those pains, than that horror. What divine grace was here! And how far, O my soul, art thou from such a degree of holiness? How easily persuaded to delude thyself with shows and shadows of persection, while there is no attaining unto happiness without holy violence, without beating down the body; if here thou dost not conquer, thou canst not triumph hereafter. How great is thy error, O my soul, to expect a triumph without a victory, a victory without a combat!

If there be many that strive to enter in at the strait gate, who yet shall not be able; alas! then, what will become of thee, who art so far from striving to enter in at the strait gate, that I fear thou art an immeasurable distance from it? O my soul, by what means shalt thou get into the road of eternal life, which leads to the mansions of bliss and divinity?—By the grace of God's Holy Spirit, by the

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light of faith, that lanthorn to thy feet, which alone can guide thee over the rocks and quickfands of this wicked world, to the regions of immortality. Shine out then, thou glorious luminary, dart thy living mays into my foul; fill me, fill me with the strengthening slames of thy holy influence, that, no more looking through a glass darkly, I may see the kingdom of God clearly before me, and in the splendour of that brightness, contemn all earthly pride and vanities.

A PRAYER for MONDAY Morning.

One, who inhabitest the ever-blessed mansions of eternity, and yet art pleased to dwell with the humble; give me, I beseech thee, such a lively sense of my own vileness and misery, my weakness and uncleanness, and of thy infinite power, wisdom, purity, and goodness, as may work in me a lively and unseigned submission to thy blessed will and wisdom.

When I consider, O Lord, how great and how gracious thou art, and how vile and wretched, even when best, I am, it makes me utterly ashamed to appear in thy presence. Thou hast often called me to repentance, but I have not hearkened unto thee; thou hast most graciously invited me to accept of thy mercy, but I have wilfully resused it. Thou hast clothed me with thy own garments, but I have shamefully defiled them; thou wouldest have cherished me with thy grace, but I neglected the precious treasure. Nay, infinitely more than this, wouldest thou kindly have done for me, the worst of sinners; and yet, for all this, I am conscious that I have often, and most unpardonably rebell-

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ed against thee. And now, when I could expect nothing but to be banished eternally from thee, and receive that fentence of death which is the just wages of my fin, yet are the workings of thy rich mercy towards me still, and thou art pleased to say unto

to my foul, Live!

O thou bleffed fountain of everlasting goodness! convey those happy streams of comfort to my foul, that may revive me from the grave of misery. Open my eyes, that I may behold thee in thy long-fuffering and patience; in thy boundless goodness and fatherly affection towards me. I have been, indeed, nay, in spite of all my endeavours, I still am, sunk deep in the horrid mire of fin: but, O Lord, uphold me by thy grace, that I perish not eternally: Oh, deliver me, for thy mercy's fake, for I am poor and needy, and my heart is wounded within me: raife me by thy law, and rule me by thy providence; and fince, by thy goodness, thou hast brought me to the beginning of this day, let me, during the continuance of it, be under thy conduct and guidance; that, by having thee always before my eyes, my loofe defires may be reftrained, my good purposes and weak endeavours be affifted, and my thoughts corrected.

Consider me, O Lord, according to the infirmities of my nature, and give me a heart to be truly forrowful for my fins, and fincerely thankful for thy mercies. Finally, O Lord, give me grace to cast away the works of darkness, and put on the armour of light, that when my bleffed Saviour shall come again, in his glorious majesty, to judge both the quick and the dead, I may obtain a joyful refurrection to eternal life, through him who liveth and reigneth with thee, and the Holy Ghoft, world

without end Amen.

A PRAYER for MONDAY Noon.

LORD Jesus Christ, the friend of all them that put their trust in thee, and the only phyfician of our fouls: the light of mind which thou hast put in me by creation, is dimmed, defaced, and in a manner extinguished by the fall of our first parent Adam; and a horrible maim and disorder is fallen upon all the powers and faculties of my foul. My reason, judgment, discretion, understanding and will, are utterly corrupted, so as that of myself I cannot fee or discern any thing aright. And when, through thine illumination, I attain to the fight of any truth, yet doth the stubbornness of my will rebel still against it; insomuch, that I may say, with the prophet, that from the crown of my head to the fole of my foot, there is not one found part about me.

Make haste therefore to help me, O Lord! lest I be cast into utter darkness. Create a pure heart, and renew a right spirit within me. Bind up the wounds of my foul; wash them with the wine of thy precious blood, and anoint them with the oil of thy holiness; repair that heavenly image, which is defaced in me through fin, and adorn it again with thine own righteousness; and, as thou hast condescended to be with me hitherto, so I humbly intreat thee, O Lord, to continue with me for the remain-

der of this day. Amen.

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A PRAYER for MONDAY Night.

MOST gracious Lord, and Creator, who art alike the God of day and night, light and darkness; what am I, alas! poor dirt and ashes, that I should dare appear before so great and glorious a Majesty? I, who am a wretched, finful creature, viler than earth, and less than the least of all

those who make mention of thy holy name.

But, O God of all grace, let this very vileness of mine be a motive unto thee to confider me, and to vouchfafe thy tender pity to so poor, so miserable a creature; that neither is, nor hath, nor can do any thing without thee: for thou only art good, and powerful; yea, thy power is so boundless, and thy mercy fo diffusive, that thou fillest all things with them; infomuch, that none but guilty and obstinately rebellious fouls, who refuse to partake of thy grace, are shut out of it. And yet, O Lord, such a rebellious opposer of thy grace shall I continue to be, unless thou begettest in me a hungering and

thirsting after thy righteousness.

Behold me then, O Lord, as fuch an one, and let me not be fent empty away; but remember thy compassion and loving kindnesses, and fill my foul with thy heavenly comforts, that it may be a dwelling fit to entertain that bleffed inhabitant, that will not take up his abode in defiled or defolated places. Turn not thy face away from me, O Lord, neither deny thy fatherly care: for if thou grant not refreshing dews, if thou waterest not my heart with thy grace, it will remain a dry and barren ground. Teach me, therefore, I befeech thee, to do thy will, and beget in me, by thy Holy Spirit, a fincere humility, and indefatigable zeal, that I may persevere in all the ways of holy obedience to thee; and fince thou hast condescended to be my guide and companion this day, be pleased, O Lord, to receive me also into thy protection this night, and defend me from all the evils and dangers thereof; that my fleep may be fweet, and my rest comfortable; such as may fit me for the duties of the following day; and make me, O Lord, ever mindful of that time when I shall lie down in the dust, and the earth must cover me: and because

because I know not the exact hour of my Master's coming, grant me grace to keep myself in continual readiness, and that I may not live in such a state as I shall fear to die in: but that whether I live, I may live in the Lord; or whether I die, I may die unto the Lord; so that, living and dying, I may be thine, through Jesus Christ my Lord and only Saviour. Amen.

HYMN for- MONDAY.

SPIRIT of love, descend and fill My soul with thy seraphic slame; Oh, there conserve Christ's image still, And teach me to revere his name.

'Tis thine to lift the thoughts on high,
From their base sensual haunts below;
To purge our fins of scarlet dye,
And make them pure and white as snow.

O grace transcendent! goodness rare! What grateful gift can man impart? The facrifice of praise and pray'r, From living altars of the heart.

Hence, tyrant world, no more provoke, My feat's in yonder mansions bright, Where reigns the Master, he whose yoke Is easy, and his burden light.

Let loose thine hold, thou striv'st in vain:
Christ calls, and shall I ling'ring stay?
No, rather let me break this chain
Of slesh—and to him wing my way.

Thou, that do'ft o'er the paths preside, By fathers, saints, and martyrs trod; Direct me, guard me, be my guide; My King, my Saviour, and my God!

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MEDITATIONS FOR TUESDAY.

ONSIDER with thyfelf, O my foul, whether it be not highly incumbent upon thee to walk circumfpectly, and guard thy steps, lest thou shouldest go astray, ere thou be aware of it. Satan has many devices to draw thee from thy happiness, and it is not good for thee to be ignorant of them,

lest thou shouldest be caught in his snares.

Has he not tempted thee to presume on the mercy of God, and to believe that he will favour thee, though thou goest on in ways of sin and rebellion against him? This is a dangerous precipice, indeed, for thereby thou art led to the brink of eternal [destruction. Consider, therefore, O my soul, whether it be reasonable to think, that God will pass by that in thee, which he so strictly punished in his own Son? Did he not exact of him the utmost mite that divine justice could demand? And if, these things were done in the green tree, what shall be done in the dry?

Say not that Christ has suffered for thee, and now there is no need for thee to suffer; but remember, that as Jesus Christ came into the world to save sinners, so he came also to call sinners to repentance: if instead of repenting thou goest on in sinning, dost not thou say in effect, because God is merciful, long-suffering, and of great goodness, therefore I will abuse his mercy in sinning, and his patience by my continuance in sin, and his great goodness by my

great unthankfulness?

Is not this to mock his mercy, to bid defiance to his justice, and to arm him with fury? Deceive not thyself, O my soul, for God will not be so merciful to thee, as to be unjust to himself. All the attributes of God are mercy and truth: mercy to support thy weakness, and truth to correct thy wil-

fulness: there is therefore mercy with him, that he may be feared; not that he may be slighted; nor that he may be shamefully dishonoured. Confider, now what great falshood there is in thy presumption. Thou criest, Peace, peace, though thou goest on in sin: whereas, God says, there is

no peace for the wicked.

Heaven and earth are up in arms against thee; and there is none lest, not so much as thine own conscience to deliver thee; for if thou hast graciously received the knowledge of the truth, yet thou hast grievously sinned against the light of that knowledge; and hast woefully continued in thy sins without remorse of conscience, or desire of repentance; and there now remaineth no more facrifice for sin, but a fearful looking-for of judgment, and fiery indignation. Thou hast had line upon line, and precept upon precept; and yet thou addest sin upon sin, and transgression upon transgression; thou hast sinned against many precious promises, against many signal judgments; and hast grieved that good spirit, by which the saints are sealed up unto the day of redemption.

All these are heavy aggravations upon thee to fill up the measure of thy sins, and to hasten the swiftness of thy punishments. Awake, therefore, out of thy sleep of death; look well unto thy lost estate; take heed lest thou fillest up the measure of thine iniquities, and an irreversible sentence of mifery pass upon thee; thy God saying to thee, as to the sea, Hitherto shalt thou go, and no farther; and

here shall thy proud waves be stopped.

Think then, O my foul, how fuddenly thou mayest be called to thy last account; even this very hour, for aught thou knowest, those accursed spirits may convey thee to thy fiery prison. O think how powerfully the wrath of God will then seize upon thee; and how woefully wilt thou torment

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thyself with the remembrance of thy former folly. Then think, O my soul, whether it concerns thee not to pray mightily to God for mercy, and to judge thyself now, that thou mayest not be condemned with the world hereafter. For, alas, when thou hast lived with all the rectitude thou art able, thou art still unworthy, and deservest even worse than I have here laid to thy charge.

A PRAYER for TUESDAY Morning.

BLESSED and gracious God! the eternal Fountain and Father of all mercies, who hast included all under sin, that thou mightest have mercy upon all. Look down, I beseech thee, O Lord! and have mercy upon me, who have infinite cause to be ashamed, that I have spent so large a portion of my time in sin, that I have been so eager of it, and so very negligent in asking pardon for it.

O forgive, I befeech thee, those finful hours that have unfitted me for thy service, and suffer me not to wander in the ways of wickedness any longer. And when at any time the frailty of my wretched slesh shall tempt me to exceed those bounds which thou hast set me, O let thy saving grace restrain me, and prevent my turning aside unto those crooked paths, by which I may dishonour thee, and

bring my own foul to perdition.

O let me be under the continual guidance and conduct of thy bleffed Spirit; and so be more zealous and more intent upon the ways of godliness. Help me to see my own unworthiness, so that I may not rest upon the broken reed of my own righteousness; but upon thee alone, who art the rock of my defence, and safety. Make me content to leave earth's fading vanities, for thy sake, who wert willing to

forego

forego thy heavenly throne for mine: and though the frailty of my nature hath too often led me into the bondage of fin, yet give me that true and unfeigned forrow for it, that my forrow may be turned into joy, even that joy which the world cannot take from me.

Accept, O Lord, I befeech thee, of the humble and hearty thanks of a poor unworthy finner, for all the benefits which it hath pleafed thee of thy great goodness to bestow upon me; and in particular, for that it hath pleased thee to keep and preserve me during the past night, as well from that great enemy of my foul, from whose rage and malice I can never be secure, but under thy precious protection, as from all other evils and dangers. I bless thee that my fleep has been undisturbed, conveying health and rest to my whole body, in such a manner as may qualify me to do my duty this fucceeding day: and let that gracious mercy which has brought me to the beginning of it, continue to be with me to the latter end, so that I may walk erect in thy prefence, and may not stumble on any of those fins, which the devil may throw in my way. Let me not do any thing, O Lord, I befeech thee, that may provoke thy pure eyes, but let all my undertakings be fuch as shall entitle me to receive the inestimable treasure of thy divine benediction. whenever I shall be called from these dark regions of fin and forrow here below, grant that I may be admitted into thy joyful realms of never-dying light and immortality above; the glories whereof are fo great, that eye hath not feen, nor ear heard, neither hath it entered into the heart of man to conceive! To this bleffed inheritance do thou at last please to bring me, through the merits and mediation of Jesus Christ, my Lord and only Saviour. Amen.

A PRAYER for TUESDAY Noon.

MOST gracious and ever-bleffed Lord God! in thy favour is life, and in thee it is we live, and move, and have our being. Without thy concurring power and goodness to uphold me, I shall soon return into that nothing out of which I was first created. And therefore, O Lord, since I have continual need of thy affistance and supporting power, it is but a reasonable service that I should be continually imploring thy divine Majesty for it.

Be pleased, O Lord, thou who hast graciously kept and preserved me hitherto, bringing me safe to the middle of this day; be pleased, I implore thee, O most merciful Creator, to continue thy extreme kindness towards me to the end of it; and not only fo, but to the end of my life also; that, being taught by thy divine inspiration to deny all ungodliness and worldly lusts, I may, through the same, be enabled to walk foberly, righteoufly, and godly, in this evil world: having laid up my treasures in heaven, and looking from thence for that bleffed hope, the glorious appearance of God, in the perfon of his beloved Son Jesus Christ my Saviour: to whom with the Father, and the Holy Spirit, be all honour and glory, both now and for ever. Amen.

A PRAYER for TUESDAY Night.

O THOU Creator and Preserver of mankind! thou knowest my down-sitting and my uprising, and understandest my thoughts afar off; thou compasses my path, seest my coming in, and my going out, with all my ways, so that there is

not a word falls from my tongue, nor a defign formed in my heart, but lo! O Lord, thou art acquaint-

ed with it immediately.

With what awful fear and trembling then ought I to approach thee, and come into thy presence, though I was conscious of nothing to my own disadvantage? But how much more so, when my heart condemns me in almost every thing I do, for falling short of what I am well convinced I ought to have done.

O what reason have I to be ashamed, that I have lived so many days, nay, years, before I became even so much as to think of my duty towards thee: and since, through the enlightening of thy saving grace, I have been more busy to know thy will and commandments, what poor improvements have I made therein! and though I have received innumerable blessings from thee, yet how very little have I glorished thee, and what reason have I to blush, that I have at this time brought my heart before thee, so very far short of the sense which it behoves me to have of thy unparalleled goodness.

But in the midst of all these discouragements, which my own conscious unworthiness represents, it is some comfort to me, O Lord, that thy all-piercing eye, which can see into the remotest recesses of my soul, may there discern a sincere and fervent desire to be what thou wouldest have me be, and do what thou wouldest have me do; and also a stedsaft resolution, through the affistance of thy good Spirit, to grow in grace and in knowledge of

my Lord and Saviour Jesus Christ.

It is in my heart, O Lord, to preserve my covenant with thee unbroken, and to engage myself for ever in thy service, trusting that I have a good conscience in all things, willing to live honestly. And fince thou hast been pleased to declare, that thou wilt not quench the smoking slax, nor break the

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bruised reed, I beseech thee, graciously to encourage those motions of grace that thou hast wrought in me.

And now, O most blessed Lord, and merciful Father, to whose power and goodness I owe my being, and whatever other blessings I enjoy, accept, I beseech thee, of my thanks and praise for all the mercies that thou hast this day been pleased to shower upon me. Pardon all my sins, which render me unworthy of thy mercies; and teach me so to prize every mercy I receive from thee here, that I may, through the blood of Jesus, and the sanctification of thy Holy Spirit, be made meet to be a partaker of the inheritance of the Saints in the life hereafter, for evermore. Amen.

HYMN for TUESDAY.

ORD! thou that dwell'st beyond all height,
The Heaven of Heavens above,
How shall I speak thy matchless might,
Or praise thy wond'rous love?

It is from thy all-bounteous hand,
That we each good receive:
Thy bleffings fill both fea and land,
And reach ev'n to the grave.

When we lay down our wearied heads, In sleep our eyes to close, Thy angels watch about our beds, To guard us from our foes:

Nor, when we rife, man's cause betray, But still are bold to fight; And from the world defend by day, As from the fiend at night. Then let me ever feek thy face,
From whom fuch comforts spring,
My hope, my glory, and my grace,
My Saviour, and my King!

MEDITATIONS for WEDNESDAY.

W HEN I look into myfelf, O my foul, and perceive how numerous, or rather, indeed, how innumerable my failings and tranfgreffions are; when I think of the great uncertainty of life, and the shortness of it, even when lengthened to its utmost period; when I consider all these things, I say, with the solemnity of a deathbed, and the awfulness of that eternity which must immediately follow it; I cannot but be perfectly convinced of the great importance, and absolute necessity of prayer; and, to consess a truth, in my present state of mind, I am become a wonder to myfelf, that I am not always upon my knees, imploring the divine blessing and forgiveness.

Alas! my life is nothing but fin, and therefore, it had need to be nothing but forrow; the greatness and continuance of my fins, have added to the greatness and continuance of my misery: there is none but God that can relieve me. There is no coming unto him but by prayer; and no prayer is prevail-

This is the eye of affliction, which, as the Lord tells us, has wounded the heart of his compassion; this is that holy violence that takes heaven, as it were, by storm; that surprizeth God's mercy; that manacles his justice; that wrestles with his love, and will not let him go without a blessing. This, O my soul, is the strong armour that defends thee; the daily food that sustains thee; the safe repose to refresh

refresh thee; and the sweet content, which, in the absence of all other comforts, will delight thee.

Do but consider then, O my soul, how great and astonishing is the favour of God towards thee; how daily is he mindful of thee: his words instruct thee; his promises allure thee; his graces sustain thee; his facraments strengthen thee; his visits comfort thee: and, as if all this was not yet enough to manisest his good will, so unspeakable is his love, so earnest his desires after thee, that he has given

himself to be overcome by thee.

Let this grace, O my foul, teach thee to renew thy acquaintance daily with God, and to be more instant and powerful in thy prayers: to study to be humble, zealous, and importunate in thy addresses to the Almighty: and let no sinful thought pass thee without a sigh; no sinful action without a holy contrition; no divine favour without the most devout and thankful acknowledgments; and, to stir thee up to this yet more, O my soul, consider, that whoever is sensible of the burden of sin, will hasten unto that celestial helper who will give it ease. And that heart which is once truly instanced with the love of God, will readily instruct the tongue to be eloquent in his praise.

First, therefore, O my soul, see to prepare thy heart properly, before thou presumest to approach to the mercy-seat; search it to the bottom, and try it well, for if thou cleanest it not thoroughly from the lusts and vanities of this idle and corrupt world, thy very prayers will become finful, and, instead of procuring thee a blessing, will draw upon thy head

a curse.

A PRAYER for WEDNESDAY Morning.

LORD God Almighty, the giver of all good things, who hast encouraged me to come unto thee by that kind invitation, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: I confess, O Lord, with grief of heart, that I have too much neglected this great duty, which has justly occasioned the abatement of thy grace within me, and the with-holding of thy outward gifts and bleffings from me. Lord, give but a heart truly to love and serve thee, and then take from me what thou thinkest proper: I desire nothing without thee, for I am convinced that with thee I shall enjoy all things needful for me. O teach me to bewail my own unworthiness, my drowsiness, my dulness, my carelessness in thy service. Create in me a pure heart, O Lord, and renew a right spirit within me, that I may praise thee with a becoming fervency; that I may daily, nay, hourly, during the whole course of my life, meditate upon thy abundant righteousness, and the joys of that kingdom which thou hast prepared for the just from the beginning.

O Lord, with man is misery, with thee is mercy; on earth is all ill; in heaven is all good: Oh, for thy mercies sake then, support me in all my miseries, and deliver me from my sins, the cause of them all. Let the bitterness which I taste here below, create a loathing in me to this wicked world, and whet my appetite to the pure sweets which reign above. I know, Lord, I am a sinner, but I hope not a presumptuous one: O keep me from an impenitent heart; since repentance for sin is the only remedy appointed to save me, let it not be neglected, lest I

should be irrecoverably lost.

Lord,

Lord, make me ever thankful for thy unparalleled goodness, that hath brought me in persect health to the beginning of this day. Continue me so, I beseech thee, both in mind and body, that both with mind and body I may the better be enabled to serve thee. Cherish my virtuous motions with the beams of thy mercy; chasten my faults with the rod of thy kindness, thou that visitest those whom thou lovest. O God, regard me with the eyes of compassion, and hear my prayer for his sake, who liveth and reigneth with thee, ever one God, world without end. Amen.

A PRAYER for WEDNESDAY Noon.

OLORD, thou art immutably what thou art; let me be unchangeably what I should be; never ceasing to be thy dutiful child and servant, who ever continuest to be my good Father and Master.

O Lord, there is not one moment in which I can be, or live, without thy affistance; and shall there be whole hours in the day without my adoration and obedience? The glories with which thou rewardest thy servants are to all eternity, and shall they suffer their duty to fail in a proper perseverance? O my God, had I the age of angels to live, I owe the whole service of that life to thee, and now that I have but a span of time, shall I keep away a part of that from thee? O let me not so much forget thee and myself, as to act in this inconsistent manner.

Fix my heart on thy fear, that no temptation of the devil or man may receive me; binding my foul with fuch resolutions to thee, that no strength of the slesh may loose me: and since I cannot, through the frailty of my body, ferve thee as an angel continually without intermission; let me, as a faint without failing, constantly be devoted to thee, keeping carefully my hours of adoration. And O Lord, I humbly beseech thee, accept the sacrifice of prayer and praise which I now offer thee; and as thou hast, by bringing me to the middle of this day, put it in my power to humble myself in this manner before thee, I most earnestly intreat of thee, to conduct me to the close of it, that I may once more implore thy gracious protection, for the sake and love of thy only Son Jesus Christ. Amen.

A PRAYER for WEDNESDAY Night.

TERNALLY bleffed, and infinitely glorious God, look down, I beseech thee, upon the meanest of thy servants now prostrate before thee, in humble adoration of thy divine Majesty: affift my devotion, accept my prayers, and rather remember what will fuit thy goodness and mercy to bestow, than what my unworthiness and pollution deserve. Was I to be paid according to my services, Lord, I well know that I should not receive the smallest of thy bounties; nay, I should rather be discarded from thy holy houshold, and beaten with many stripes; but God made man, not to exercise his wrath upon, but to be the object of his tenderness and compassion: receive me then, O God, into the fold of thy grace, not for what I am, but thou art. And as thou hast not thought too much of paying down the purchase-money for me, O disdain not to fetch me away.

This world is but for a time, and will end at last; and how soon to me, thou, Lord, only knowest: but did endure it for ever, what comfort or content-

ment could my immortal foul receive? Let me not lose my eternal inheritance in the world to come, for a poor portion of this present world. Thou, Lord, hast made me in it; but me for thyself, and it for me. O then let me never be of it, let my spirit always be above it! let me not make my convenience my sovereign good. Assist me by thy grace that I may not, O God! and because my senses are so natural, and near unto me, and the world takes my soul captive by the power of my senses, O let me watch those gates against the entry of temptation, and look well to my senses, that I lose not my soul.

O Lord, let my will be entirely refigned to thine in all things, that so, passing unhurted amidst the evils that surround me in such multitudes, I may arrive unsullied, and in due time, at thy city, the

place of rest from fin and mortification.

Receive me, good God, this night into thy gracious protection, and watch even me, I befeech thee, while I fleep, that I may be refreshed thereby; and raise me in the morning in health and strength, to praise and magnify thy holy name, as I do now in confidence of the merits of that Christ, who died to save sinners through repentance. Amen.

HYMN for WEDNESDAY.

HEAR, from thy holy hill, O hear!
Lord, to thy fervant's voice give ear:
Behold me prostrate in the dust,
In thee alone I put my trust.

O fave me, ere 'tis yet too late,
My fins oppress me with their weight;
I fink beneath the cumb'rous load,
And cry for help to thee my God.

Yet what is man, that thou should'st deign To close his wounds, or heal his pain; Wounds, which his own transgressions wrought, And pain with sensual pleasures bought!

Just is the purchase for the price,
Misry's the due reward of vice:
But thou, physician of the soul,
Canst make the troubled conscience whole.

O pour upon th' afflicted place The precious balfam of thy grace: Each rankling pang it shall appease, And give the wretched sinner ease.

MEDITATIONS for THURSDAY.

MY foul, thou whom God hast made in the image of himself, immortal, why wilt thou be so far forgetful of thy excellent and superior nature, to bow thyself down to sleshly lusts? Why wilt thou commit so great an absurdity? The body was made thy servant, and wilt thou suffer him to become thy Lord? no, if thou hast any sense of honour, dignity, virtue or happiness, exert thyself, and assume that command which God Almighty destined thee from the beginning.

The body must die, thou canst never. What an improvident folly is it in thee, then, to prefer a lease to a perpetuity; a moment to eternity; the satisfaction of the sless, to the salvation of the spirit: nay, by seeking for it an unreasonable welfare, to bring on both eternal ruin! Be wifer and better, O my soul, both to thyself and it; do thou so wait on God, and let it so wait on thee in his service, that when thy good deeds shall be rewarded, it may share

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with thee in the bounty of the Almighty. By thee let the body be made immortal in glory, not thou by the body, more despicable and unhappy than the

beasts that perish.

O my foul, God's image is in thee, why then doth the similitude of a beast disfigure thee? Thou puttest out the 'greater light, and goest by the less, art blind to reason, and followest sensual appetites. O unthinking creature! to abide by the enemy, and fhun the friend; to leave the fure guide, who would lead thee to eternal happiness, and to commit thyfelf to the traitor, who will take every opportunity to destroy thee. Would not this, in worldly matters, be to act against the common rules of prudence? and would not any person that did so, be thought either mad, or under some strange infatuation? how much more, O my foul, art thou liable to censure, who, in a business of a thousand times more importance than any earthly bufiness can be, pursuest means directly contrary to thy own interest, and, deaf to the voice of God, stoopest to the command of the devil.

O my foul! thou art the jewel, the body but the casket to contain it; and shall that, so contemptible in comparison, be preferred to a gem of such inestimable price? Shall the jewel be burnt, to save the casket from the fire? Or, more properly speaking, shall the jewel and casket be thrown into the slames together? O soul! thou bright diamond of Heaven, thou spark of divinity, set in the foil of slesh for a while, till taken up, and kept in God's own cabinet for ever; O why wilt thou dim thy lustre, by contracting earthly silth? why wilt thou slaw thy excellent nature by contact with bestial impurities? why wilt thou, from a celestial treasure, cast thyself away for a spoil to hell?

O my foul, look better to thyfelf; the purchase of Christ, bought with no less than his precious blood,

blood, is not to be given away for nought, or for worse than nothing, a few sensual enjoyments. Why is that, which cost more than ten thousand worlds are worth, the least of thy care? if thy body be sick, thou wilt have physick; if wounded, salve; if naked, clothes; if hungry, bread; no rate, no pain is spared for it, but the immortal soul may lie sick of sin, wounded by guilt, stripped of innocence, starved for

grace, nothing is given or done to help it.

O my foul, no more of these neglects, I charge thee, by thy heavenly birth and parentage, by thy eternal substance and duration, by the great ransom that was given for thee, the invaluable blood of Christ; mind thy own welfare more, seek thy body's pleasure less. Shall God heal thee, and wilt thou instict new wounds upon thyself? shall God save thee, and wilt thou sling thyself away? Resist his grace no longer, but confess thy unworthiness, entreat his mercy, sly to his protection, and enjoy his

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And now, O my foul, thou intellectual, immortal, divine! proftrate thyfelf at the foot-stool of the divine Majesty. Ask, and you shall receive: feek, and you shall find; knock, and it shall be opened unto you. These were the promises of Christ, thy great friend and benefactor. O have therefore a stedfast hope; thou art indeed finful, but God is merciful; and taketh more joy in one finner that repenteth, than over ninety and nine just persons that need no repentance. Let this cheer thy drooping spirits, banish thy fears, encourage thy good intentions: and, above all things, remember the words of our Saviour, which will convince thee of thy own worth, and of the great price it behoves thee to fet upon it. For what shall a man profit, if he gain the whole world, and lofe his own foul? And again, what shall a man take in exchange for his foul?

A PRAYER

A PRAYER for THURSDAY Morning.

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O LORD, deliver me from myself, my sinful, sensual, carnal self; ready to join my soes to ruin my soul, by yielding it up to the temptations of sin. Let me watch it as my most mortal enemy, without which all the devils in hell cannot force, nor all the powers on earth fasten, sin upon me; and yet a soe so inbred and natural to me, as will lodge in me whilst I live, and never leave me: make me to see what cause I have to keep a strict and continual watch, and pray thy aid, when the devil and the world beset me, and the slesh within is salse, ever ready to betray and let them in upon me.

Let my life be a continual fight against the corruptions of my slesh, and succour me with wisdom and grace to maintain that fight: let me watch and fast, and use all due means to beat down my body, if that give it strength: let me meditate, and hear, and read, and pray, and weep, in all good ways; seeking to bear up my soul, to beat down that sin-

ful body, and bring it to death.

And because, when beaten down, a new temptation will raife it up, and, struck dead, it will revive again; haften my foul, O Lord, out of these endless wars, where I may keep the triumphs of an eternal peace from earth to heaven; and strengthen my foul to get those daily victories over my lusts, that they bring me to those triumphs. O Christ, that hadft flesh and no corruption, pity me that have both! Succour my double frailty, thou that knowest the infirmity of the flesh: assist me with thy Holy Spirit to fland, recover me when I fall, in these holy fights; relieve my wants, forgive my weakneffes, close up my wounds by thy blood. Bleffed Saviour, the captain of my falvation, who didst fight and conguer all my foes, and now fittest on thy throne in triumph

triumph in heaven; make me to fight, that I may conquer on earth; and, having subdued the flesh,

may fit with thee on the throne.

From their shame keep me, that prefer the subjects before the sovereign; sless before the spirit! From their loss keep me, that prefer a toy to a crown, a lust to a kingdom! From their cowardice keep me, that dare not sight for a crown, but yield their souls up to lust! From their woe ever keep me, that buy delights with their death; for a little life after the sless, dying eternally, bodies and souls! From such folly and misery, good Lord deliver me. Amen.

A PRAYER for THURSDAY Noon.

OLORD God of truth, thou who fearchest the heart, and abhorrest hypocrify, if I be a notorious sinner, the world will condemn me; and if a close offender, thou wilt not justify me; let me therefore be a saint in sincerity, that God and man

may approve and bless me.

Since hypocrites are the first-born of the damned, let me have no part in that sin, that I may have no portion with such sinners. Let me be the same wheresoever I am, in the closet and church; in private and public, in the dark and day-light. Let me always be what I should be, studying ever to approve my heart and ways before thee; that thou who seest in secret mayest reward me openly. Oh let me set thee every where before my eyes, and myself before thine, and accordingly walk upright before thee, till I come to rest eternally with thee.

Lord, deliver me, thou that hast neither gall in thy heart, nor guile in thy mouth. Blessed Jesus, hear my petition; and, as thou hast been pleased to regard regard me with the eyes of thy mercy to the middle of this day, continue to shed thy benign influence on me to the close of it: so to thee, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

A PRAYER for THURSDAY Evening.

THOU, O God, art above the devil, of more goodness, wisdom, care, and power to save, than he is able to destroy. Thou can'ft send more succours to me, than he can bring forces against me; more holy angels than he hath wicked spirits. Lord, give me that strength! Lord, send me those succours! Put upon me the armour of light, to sight with the rulers of darkness. Let the helmet of hope be on my head, and the breast-plate of faith and love on my heart, that I be not mortally wounded in the fight! In my extremity send thy angels to succour me! and let thy Holy Spirit be my leader, that the

evil one may not be my conqueror.

Lord Jefus, that knowest what it was to be tempted, and didst overcome the tempter for me, relieve my frailty when I am tempted, and suffer not Satan to overcome me! And let me be sober, and watch and pray, that I enter not into temptation, that thou mayest relieve me. O Lord! how, shall I not sall into the hand of hell, if I throw myself into temptation? From such presumptions, O Christ, preserve me! How many souls have been left and lost in those bold adventures of their strength? make me sadly to consider, that such a daring spirit may never possess me. Let me remember, with sear and trembling, what great saints have fallen, that I may, with an humble and holy care and fear, seek for thy strength

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But let me not cast myself out of thine into Satan's hand; for if thou, Lord, dost not uphold, and he pulls me down, how shall I stand? And let me keep thy ways, that I cast not myself out, for else thou wilt not protect me! and let me not run myself into temptation, for that is out of thy ways and thy protection. Thou great shepherd of the sheep, keep me, a poor lamb of thy fold. Thou lion of the tribe of Judah, that hast prevailed, save me from the roaring lion that would devour me: rescue me, thou that didst redeem me; preserve me, thou that didst create me; my Lord and my God, my hope and my Saviour. Amen.

HYMN for THURSDAY.

HEAVENS! what a boundless sea is sin!
O fool, unthinking, to plunge in;
Where everlasting tempests roar,
And hideous rocks forbid the shore.

Protect me, God, alas! I'm drown'd;
I try the depths, but feel no ground:
Offretch out thy Almighty hand

O ftretch out thy Almighty hand, And bring my shipwreck'd foul to land.

The foaming waves come on apace; See how their multitudes encrease; They lash my sides, break o'er my head, And fill my fainting heart with drea!

O Lord, shall I for succour cry,
And find no kind affistance nigh?
My eyes, with looking long in vain,
I scarce can lift to heav'n for pain.

Hear, hear me, in this vast distress;
Behold my danger, and redress:
Lord, look not on my crimes, or see
Them only in my misery.

So shall thy faving grace descend, The sea-sick weary sinner's friend; Clear the sad prospect with a breath, And save my sinking soul from death.

MEDITATIONS for FRIDAY.

O DEATH! how bitter is thy remembrance! Yes, to a finner, but most wholsome against sin. My soul! die thou must: and when thou shalt, what will be thy comfort, to have wallowed in worldly wealth? swam in sensual delights? arrived at earthly honours? Alas! no; this will be thy torment. For when all these flowers of thy sool's paradise are gone, and saded away, nothing will remain

under them but the fnakes of guilt and woe.

Woe to thee, then, if that was thy heaven, when death shall cast thee out of it. Woe to thee, then, if to want these things is thy hell, for death shall throw thee into it. When a sheet will be all thy goods; a grave all thy land; a cossin all thy house; worms thy companions; corruption thy kindred; stench thy perfumes; and thy robes, rags and rottenness: know, my soul, the only comfort then will be, to have lived well, to have shunned ill, and so want the sting of the breast; to have done good, and so have the peace of the bosom. Live so as not to be afraid to die; so shalt thou die, as to be assured

O my foul! thou wouldest give worlds to have a little of this comfort at thy last hour; neglect not, therefore,

therefore, the provisions of that peace in thy day. Believe it, to entertain death with a fmile, and damnation without dread, is the fole effect and fruit of a life well led in God's fear, according to good conscience. Canst thou think of this, and be negligent? Thou knowest (as furely as thou livest) thou shalt die, and yet no more, where, when, or how, than if thou didit never live. Thou knowest the time is past of doing good, if not done before thou diest; and that thy salvation is gone, if that time be past. O my foul, look to thy body, that death may not surprize ve both. Look thou to God, nor suffer it to look after the world, that, when the body's death comes, thy life may begin; neither the body fear the prison of the grave, because it shall come out to a joyful day of judgment.

O innocence! how precious wilt thou appear at that day! O the bliss of that breast, where thou art found! when all thy guilt shall be cancelled, and thy good deeds chronicled, and read before men and angels to thy endless glory, at those great affizes. O blessed soul, that hast the acquaintance of thy ill deeds, and assurance of thy good, now sealed, and

allowed thee at that dreadful day.

But guilt! where wilt thou hide thy head? Rocks are no shelters, they cleave; nor hills, they move; nor hell, it opens before the great Judge. Appear thou must; endure thou canst not. O the dreadful found, that gives the summons! and sights that usher in his judgments, and thy sad appearance! When his trumpet blows, the earth shall burn; heaven fold; paradise open; hell gape: then what wilt thou do, O my soul, unless thou art among the numbers, unto whom the Son of man shall say, Come, thou blessed of my Father.

O my foul! if man's institutions fright from capital crimes, shall not God's from finful courses? They should, they must, they will, make thee look to his law,

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and thy life. For, if the end of all is, that we must be judged; the sum of all is, to see that we be not condemned. Let us hear the sum of the whole matter; fear God and keep his commandments, for this is the whole duty of man; for God will bring every work into judgment, with every secret thing, whe-

ther it be good, or whether it be evil.

O my foul! as thy works are now, fo thou wilt be found then, acquitted or condemned; proclaimed heir of heaven or hell; bleffed or accurfed for ever; a mate for angels or devils. Surely, my foul! if thy thoughts be in heaven, thy endeavours will be after it; and all thy works on earth, but fludy for it. What thou seekest here (whether pleasure, wealth, or whatever good) and loofest thyself in the seeking, is to be found all, and only, in heaven. There is honour, to be a grandee in God's court; there is glory to fit near Christ's throne; a brother to all faints; a peer to all angels; honout, and no envy; glory, and no vanity; state, and no change. O my foul! what robe to immortality? what crown to eternity? what glory to heaven? There is treasure, Substance, indeed, and Super-Sufficient, all good, and fuper-excellent, and enduring for ever; to which gold is dirt; gems, pebbles; tiffues, rags; palaces, piles of mud; Indies, beggaries; goods which foorn fire and thief, and moth and ruft, and those millions of misfortunes and cafualities to which humanity is heir. Here is pleasure! in the spring pure, in the river abundant; may, in the ocean infinite: not as that on earth, momentary, mixt, nay, foul; but eternal, incomprehensible, clear in the fovereign beatifical good, the joy of the Lord.

The meanest society to be met with there, will be faints and angels; but far inferior, great as that is, will it be to God's society, the Father, Son, and Holy Ghost, in mutual, individual, inestable, individual, visible concord, which will there be to be conversed with,

with, and spoken unto; that music shall ravish thee, my soul, in that divine seat: the songs of saints to the harps of angels; a choir of both, chaunting everlasting anthems, with all heavenly harmony, to their Maker's, and thy Redeemer's glory. But, O my soul! if tongue cannot tell what St. Paul heard, when but wrapt into this paradise; how should mortal mind conceive the delights of beatifical wisdom?

A PRAYER for FRIDAY Morning.

MY God, the horn of my falvation, and my defender, (miserable wretch that I am!) I have provoked thee; I have wrought wickedness in thy fight; I have kindled thy wrath, and deserved thy indignation; I have sinned, but thou hast spared me; I have grievously offended, and as yet thou dost forbear; if I repent, thou forgivest me; if I return, thou receivest me; yea, if I prolong to come, most patiently thou dost tarry my coming: thou callest him back that wandereth; thou allurest him that resteth; thou tarriest for him that is slow; and embracest him that returneth: the ignorant is instructed by thee; the mourner comforted; the fallen raised again, and delivered from destruction: to him that asketh, thou dost give; he that seeketh thee, findeth thee; and to him that knocketh, thou dost open.

O Lord God of my health, behold, what should I object! what should I answer? no refuge without thee; no comfort hid from thee: thou hast shewed me the way to live well; thou hast given me the knowledge to walk aright; thou hast threatened hell-fire, and promised the glory of thy paradise. If my repentance be daily, no death can be suden to my soul. O Lord! to make my soul, therefore, surely thine, let me be every day at a certainty with repent-

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ance; and, because the sums of my sins are vast, and I may forget my debt and duty, in the daily discharge of my sins, and not repent for all, or not enough; O therefore, give me a fair fummons to my last end, that I may die with a clear soul, and make so good an account, as that thou mayest acquit me of all my fins, for his fake who paid the price of all in his blood; even for the dear merits of Jesus Christ our Lord. And now, O thou Father of mercies, and God of all confolation, fo strike me with the fear of thee, that (flanding in awe) I may escape thy threatening: fo restore me to the joy of thy saving health, that loving thee I may enjoy thy promifes. O Lord, my strength, and might; my God, my refuge, and deliverer! inspire my mind what to think of thee; put into my mouth how to call upon thee; give me fuch works as may please thee: with thee a forrowful fpirit is a facrifice; also thou dost accept an humble and contrite heart. My God, my helper, enrich me with these bleffings, ftrengthen me with this armour against my enemies; let me not be of their number, O Lord, who believe for a time, and fhrink away in the hour of temptation. Over-shadow me this day, and in the day of terror; my hope in affliction; my help in tribulation. Amen.

A PRAYER for FRIDAY Noon.

O THOU great judge of the world, I am a child of death by the sentence of the law, for Adam's crimes, and have deserved it at the hands of thy justice for my own sake; yet in thy mercy thou hast not executed that sentence upon me, but to this day continued my life.

Lord, make me ever thankful for thy goodness, and take not away thy loving kindness from me; save my foul from the fins that would destroy it; save my body from the diseases that might render it troublesome, and save my life from all ill accidents and disasters. If thou speak the word, O Lord, I shall be safe both in body and soul, and no ill can touch me. Good Lord, speak that word, I beseech thee; pardon my sins, and lengthen my days, that I may better serve thee: for a sudden death, by a present repentance, and good life, Lord ever prepare me; and from a sudden death, by thy good providence deliver me; that I may have time, with more comfort, contentment, and settlement of mind, to yield up my life and soul unto thee.

O Jesus, thou that sheddess thy blood to save me, and sittest in heaven to be an advocate for me, for my last hour, fit me; from sudden surprisal of it, keep me; to it, and in it, support me, and, by thy grace and holy merits, make it a happy hour unto me. O Lord, as thou hast defended me to the middle of this day, so I beseech thee guard me to the end; and grant, that when the great day comes, at which thou shalt sit to judge all mankind, I may not be ashamed to call upon thy name, nor thou be deaf to

my intreaties. Amen.

A PRAYER for FRIDAY Night.

O LORD, behold, I prostrate myself before thee! O cast me not away from thee; I cannot stand at the bar of thy justice; and therefore kneel down at the foot-stool of thy mercy. O thou eternal judge, pass not sentence upon me, but cancel my sins in the sufferings of my Saviour; let my foul be cleansed from its pollutions by the stream of his blood.

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I most humbly consess and bewail my wretched nature and wicked life before thee, for my thoughts, my lusts, my deeds, and words past, my conscience cries out against me; so vain, so vile, so foolish, and so foul have they been in thy sight. O thou searcher of all hearts and ways! thou knowest how often I have vowed thee better service; thou knowest also, I have violated my faith too oftentimes; began to seek after thee, yet soon lost myself again in the paths of this tempting world: as the hills, so hath been my love to vain things; but my goodness, as

the morning-dew, which vanisheth presently.

But Lord, though I be every way a finner, thou art infinitely more a merciful God; thou halt a propitiatory facrifice for fin, above all my provocations: Mary Magdalen was luftful, yet forgiven; St. Peter perjured, but pardoned; St. Paul made others to blaspheme, yet found mercy. O'Lord, then, for thy infinite mercy's fake, let my fins be blotted out; and because forgiveness of what's past avails not, if I fall again into former offences, O God of all grace, I implore thee fo to pardon me a finner, that I may become a faint: make me remember that I was born not to live, but to die; that this world is but a fhort baiting-place between birth and death, and mortality only a road leading to a life that must never end: Lord, set the life to come ever uppermost in my thoughts; teach me to consider, that the happiness or misery of it depends on my manner of walking through this transitory passage; I am a fojourner and pilgrim; Lord, bring me to the manfions of thy rest, and grant me admittance there, in the name of him who died to accomplish the falvaaion of finners. Amen.

HYMN for FRIDAY.

PRAISE be to God, whose fost'ring care,
Has kept me to prolong my prayer;
O keep me still, thou King of Kings,
Beneath the shadow of thy wings!

Thy light, thy truth, thy word, 'tis meet, Shall be a lanthorn to my feet; Nor can I fear to go aftray, When heavenly wisdom leads the way.

Teach me to live, that I may dread The grave as little as my bed: Teach me to die, that I may rife Immortal to my kindred skies.

O God, the thoughts of that dread hour, When Christ shall come in all his pow'r, Make my foul tremble, and the blood Run to my heart a freezing flood.

And yet, methinks, I should not fear;
He comes a judge, but not severe:
A judge of men, himself a man,
Will all their faults with mercy scan.

On that good hope I place my trust:

Turn, carcass, when thou wilt, to dust;

From earth my soul shall upward spring:

Grave, where's thy vict'ry, death thy sting?

MEDITATIONS for SATURDAY.

THERE is nothing infinuates into the foul for undiffernibly, and yet nothing is more venomous to it than fin; for fin, O my foul, is of an encroaching

croaching nature, and if thou sufferest it to sleep in thy bosom, it will expect to dwell there. Little fins are usually harbingers to great ones; and, therefore, if thou lodgest these, those will soon challenge entertainment. Devote, therefore, some part of thy time, at the close of each day, to call thyself to an account for what thou hast done; and where thou findest thyfelf faulty, pray heartily for pardon. O my foul, that when thou beginnest this holy course of examination, thou wilt find three potent enemies to oppose thee. First, Satan will tell thee, that God requireth no such strictness from thee. The world will tell thee, that thou haft other matters to take up thy thoughts, and that thy employment is work enough to confider of. Thy own corruption will perfuade thee that this course will dull thy spirits too much, and make thy life uncomfortable. But, alas! my foul, these are but delusions to betray thee to a greater mischief: for, as there are degrees of sanctification, fo there are of pollution; no man becometh evil in an instant: from hence it is, that sometimes the foul can start even at the very thought of that fin, which, by degrees; it can digest without disturbance. If holy David had accounted with his conscience, after his lustful looks on Bathsheba, doubtlefs, those fearful fins into which he afterwards fell, might have been prevented.

O let not any vain pretences deter thee from this duty, but let its bleffed benefits allure thee. If the entrance be harsh, the progress will be safe, the continuance sweet, and the end happy. By this enquiry, thou shalt see thy sins (those disturbers of thy peace) arraigned, convicted and condemned, and, by the mercy of thy Saviour, daily dying in thee: Satan will be repulsed; the gifts and graces of God's holy spirit, strengthened; thy mourning, comforted; thy infirmities, sustained; thy conscience, quieted, and thy heavenly Father well pleased. Resolve, therefore,

upon this bleffed duty of daily examination, O my foul, and abandon all excuses that may hinder thee, and joyfully embrace all opportunities of doing it, that thou mayest be every day brought nearer to thy bleffed Saviour, whose yoke is easy, and whose burden is light.

A PRAYER for SATURDAY Morning.

O LORD God Almighty, I befeech thee, keep me from the fearful judgment of an impenitent heart: fince repentance for fin is the only remedy appointed to fave me, let me not neglect it, lest

I die for it irrecoverably.

O Lord, what shall become of my guilty soul, if thou dost not pardon me? And how shall I hope for pardon, if I go on to provoke thee? Give me, therefore, a sorrow for my sins past, wherein I have offended thee; and if I sall by frailty into sin, let me not lie without remorse, but rise by repentance, that I may return again into savour with thee.

O my God, if I will not repent while I am upon earth, have I not reason to fear I shall do it in hell when it is too late? O let me weep for a time, that I may not wail for ever! Let me mourn for my fins here, rather than be punished for them hereaster.

From a heart hardened in fin, and a conscience seared with guilt, Lord keep me, as from the thresh-hold of hell; and from continuance and custom in sin; keep me, that I grow not senseless of it, and sear'd; and from multiplying and reiterating the acts of sin keep me, that I get not a custom; if I sin let my heart smite me, that thy hand of vengeance may not touch me.

And for that hardness and habit of ill, which I have already got by any acts of sin, dear Saviour help

me, and heal me; melt my heart in the fire of thy love to a tenderness of offending thee, and mollify my hardness by the virtue of thy blood, that I may not stand stubborn before thee: bow me with thy mercies; break me with thy judgments; wound me with thy word; move me with thy Spirit, and by all means mould me, and make my heart of that temper, that the least touch of fin may trouble me, that I may not obstinately go on in a course of rebellion against thee. Merciful Father, let all thy croffes come rather upon me, than this curse befall me. Continue the bleffings which thou hast vouchfafed to me during the last night, in a quiet and wholfome fleep, to the end of my life; and as thou haft brought me to the beginning of this day, conduct me through, nor quit me at the close of it, I befeech thee, for the fake of Jesus Christ, my Lord and Saviour. Amen.

A PRAYER for SATURDAY Noon.

O LORD! who hast made all things for action, and man above all, to be employed in holy and laudable doings; keep me from the evil of an idle life; let me not spend my precious days in vain, but improve them in such labours as may be proper to my condition, profitable to others, and, above all, suitable to thy service, and availing to my eternal salvation.

O let me redeem what is lost of my time, and spend the remains of that precious treasure to the use for which thou givest me to live in this world, even to purchase myself happiness in the world to come. O most blessed Saviour, who didst covet nothing of this world, let me not covet too much of it; much r is more than my life needs; much makes but my trouble,

trouble and temptation more; much makes but my credit and account greater. O Lord, who defireft my happiness, control so false an avarice in me, and let me defire nothing on earth, but what is necessary to purchase me a place in heaven. Lord, keep me from all filthiness of flesh and spirit, that before men and thee, who discernest both, I may appear pure and undefiled. O let me be pure and holy in all manner of conversation, as thou art holy, that in the great day of trial, thou mayest not disclaim me, but own me, and take me to thy glory. O let me not pay thee with neglect for thy favour, lest thou return me plagues for thy mercies! Let me have care to ferve thee in and for thy goodness, that I may still rejoice in and for thy salvation; and this too, for the take of thy dear Son, Jesus Christ our Lord. Amen.

A PRAYER for SATURDAY Night.

LORD, the world is a strong enemy to I conquer, and yet by thy strength it may be conquered, for thou art greater than he that is in the world. Thou didft, O Saviour, conquer it for me; and by thy aid I may conquer it for myself: and by thy will I must conquer it with thee on earth, if I will triumph with thee in heaven. O then, let me resolutely fit myself for the conquest of the world! and to the forces of reason, Lord, give me the powers of grace, by which I may make a conquest. This. world is but for a time, and will end at last, and how foon to me, thou, Lord, only knowest: and did it endure, what comfort or contentment can any immortal foul receive in any, or all the good in the world? Thou, Lord, hast made me in it; but me for thyfelf, and it for me. O let me, therefore, not

lose my eternal inheritance in the world to come, for a poor portion in the present world! O then, let me never be of it; let my spirit always be above it; let me not make my servant my sovereign good; assist me by thy grace, that I may not, O God! And because my senses are so natural and near unto me, and the world takes my soul captive by the power of my senses, O let me watch those gates against the entries of temptations, and look well to

my fense, that I lose not my foulf

Lord keep me from all evil, from the men and the things of this world; from companies and councils, and examples of ill, fet on by the devil for woe to the world. Lord keep me from fo many foes and fiends to my foul, and let me rather fuffer them as my forrows, than take folace in fuch men; from the vanities of the world, that they do not always allure me, and from the miferies of it, that they may not deject me; the great powers by which the world affaults me. Defend me, O Lord, that they do not overcome me, and let me look well to my foul, because I am never free from such assaults; from the vanities of riches, honours, pleasures, the prevailing goods of the world (the heaven she brings); and from the miseries of wants, scorns, ignominies, injuries, tortures, the powerful ills of the world (the hell she hath); Lord keep me, that they lead not my foul into the captivity of fin, left I feel a worfe hell, and lose a better heaven! let me not lose thy favour for the smiles, nor incur thy displeasure for the frowns of this world; but, both lying down and getting up, grant I may place my felicity in thee, and thee only, through the merits of Jesus Christ my Lord and Saviour. Amen.

HYMN for SATURDAY.

ORD, who shall dwell within thy tent,
Or on thy holy hill?
The man whose life is innocent,
Who studies mischief to prevent,
And seeks instruction still.

A stranger to the sons of shame,
Whose tongue is free from lies;
Who never wounds a neighbour's same,
Nor on another throws his blame,
His own faults to disguise.

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Who puts not coin to griping loan,
Nor takes a wicked fee;
Who hears th' afflicted widow's moan,
The poor man's cry, the fick man's groan,
And hears them patiently:

Apt his own blemishes to feel,
To a friend's failings blind;
Whose heart no fierce resentments steel,
That mercy ever free to deal,
Which he expects to find.

The man who thus purfues his course, The prize of life shall gain; Tho' the world strives with all its force, And hell's whole power combin'd to curse, Attempt to make it vain.

To God the glory we must place,
To him the praise is due;
Who doth not only give us grace,
Virtue to run th' appointed race,
But crown the victors too.

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HISTORY

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SABBATH-DAY;

With Spiritual Employment for the same; consisting of Exhortations, Meditations, Prayers, and Religious Hymns.

SECTION I.

Of the SABBATH in general.

Piety; and happy would it be for us, could any expedients be found to bring religion more into request, and to give it new life and power among those who call themselves Christians. In order to this, I would particularly recommend a religious observation of one day in seven, as it is appointed of God to be remembered and kept by us. The fourth commandment expressly requires, that we should keep holy the sabbath-day. And the stress which the scripture lays upon the observance of this command is so great, that the whole of religion seems to rest very much upon it. It is an observation worthy of regard, That God has placed this command about the middle of the commandments, with a Remember before it, to intimate, that if this be duly attended

tended to, we shall be better enabled to keep all the rest; but, if we forget this, other parts of our duty will not be much, or, however, not long, minded by us. In fact, this is certainly true; and very numerous are the instances that confirm the truth of it. Is is also intimated, that men would become too generally regardless of this law of God; because it needs to have a mark set upon it, which no other commandment hath. We are therefore called, in a

particular manner, to Remember it.

In the service of the church, we are instructed, when we hear this commandment read, to beg, that God would have mercy upon us for our past breaches of it; and that our hearts may be inclined, for the future, to keep this law. I would therefore hope, that those, whose hearts go along with their lips in such a prayer, will give the more diligent heed to what shall be laid before them on this subject. Surely, religion would not have come to be despifed as it is, by the profane part of the world, nor would those, who profess to keep up a veneration for it, live and act as too commonly they do, if the perpetual obligation of keeping the fabbath were duly confidered and understood. It is, therefore, to promote a serious confideration of this matter, and a right understanding of it, that I now take up the pen. To reverence God's day, and keep it holy, would warm the hearts of Christians to God, and goodness, and one another: and it would greatly check abounding iniquity in the world. Religion would hereby be promoted among those that have no sense of it, and it would be preferved in its power and excellency among those that professit. This would greatly tend to reclaim a vicious age, and to rescue many from the Inares of the devil, who makes men two-fold more the children of wrath and disobedience, by their idleing, or rioting away, or wantonly spending, their facred time. Befides, it is a most rational conclufion.

fion, and abundantly exemplified, That one day in feven fpent in ferious thoughtfulness, would make men more wise in their conduct on other days. So that both their temporal and spiritual interests are admirably promoted by the religious observance of

the Lord's-day.

There have indeed been many and warm disputes about the observation of the sabbath. Some have contended earnestly for the last, and others for the first day of the week, being made the day of holy rest: whilst several other persons hold all those debates, as of no manner of importance or concern to them, looking upon the fourth commandment as an abrogated law. Nor has it a little injured the cause of Christ, and the practice of piety, that some devout and learned men among the clergy have dedermined the fourth commandment to be purely ceremonial; and fo have refolved the observation of the Lord's-day entirely to the authority of the church. It is not my defign here to revive disputes on this head; but to state things so as to guard against what has been written in prejudice of that day God appoints to be kept holy, and to prevent future mistakes about, and prophanations of it.

SECTION II.

To keep one day in seven as a day of hely rest, is a moral precept, and of perpetual obligation.

It is on all hands allowed, that God is to be worshipped, so there must be a time appointed and kept for our religious services and adoration. It is necessary that those actions, which are our indispensable duty, should have some season allotted for them; or they might as well pretend to worship God, and do no action, as worship him in no time.

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It is also morally requifite, that the time for folemn worship should be fixed and determinate: for otherwife, men could not order their affairs fo as to join in their worship; nor could they attend the services of religion with that folemnity, which becomes creatures bowing before the Lord their Maker. Nay, it is evident, that if people were left to themselves, what time they would appoint for God's worship, fome would never appoint any time at all; others would be at uncertainties, and only worship now and then upon some extraordinary emergencies, whilst many might run into a contrary extreme, and appoint so many seasons, and so much time for devotion, as to break in upon the other duties and neceffary affairs of life. Thus the world would be in confusion; and if civil power and authority should undertake to decide the matter, some grievous inconveniencies, in all probability, might come to be established by a law. Perhaps, all the mischiefs I have just mentioned, might, in different places, and different ages, be brought upon the world; but, to prevent them, the great God, who is the object of our worship, has himself determined the time of worship.

This he did first by example, and by certain fignals from heaven: when he had made the world in fix days, then resting on the seventh day, and blesfing and confecrating a feventh part of time for man to rest from worldly labours, and, in that leifure, to contemplate his Creator's works, and celebrate his praise. That example of God's rest, with the fignals of bleffing and fanctifying the feventh day, was a sufficient direction to the first ages of the world, what time was the most proper for worshipping and ferving God. It was so pleasing and delightful a time to him, that all reasonable creatures must take their measures from hence, and allow this declaratition of the Creator's pleasure to have the force of a law: and a law it was that univerfally obliged mankind. Again, Again, when, through the corruption and degeneracy of the world, men had lost a just sense of this law, God was pleased to write it out himself in express words; and gave it as a commandment to his church and people, to be observed throughout all generations. Thus the fourth commandment is of perpetual obligation; and not amongst those laws and ordinances given to Israel, which were ceremonial, and at the coming of the Messiah to be abolished and done away. A serious consideration of these things will abundantly satisfy us concerning the

morality or perpetuity of this precept.

Whilst all things were perfectly good, and before fin entered into the world, this was the appointment of our Maker, that the seventh part of time should be his. Now we plainly see, that the ceremonial law, in all the parts of it, was contrived on account of fin, and to point to a Saviour; but in a state of innocence there could be no reason for such shadows and ceremonies. Therefore we must conclude, that a law which was to be observed, though man had never apostatized from God, and which stood in full force, from the very creation of this world, cannot be made a part of that ceremonial law which was contrived for a state of fin, and was given two thousand five hundred years after. The fourth commandment, when inferted in the law of Moses, was delivered in a way quite different from all those ordinances which were absolutely ceremonial. It was engraven by God himself on those tables of stone, on which every other thing written was confessedly moral, and of a perpetual nature. But those appointments, which were ceremonial, were given in another manner, by a voice only, or by some direction from God to be written down by Moses, or those whom he appointed, and fo were delivered to the people. Farther;

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Farther; this law was put into the ark with the other precepts; and is referred to, as making one of their number. For, when Mofes refers to the tables of the moral law, he reckons up the number of commandments to be ten, which necessarily includes the law concerning the sabbath. It is, therefore, unreasonable, to number this command among those which were ceremonial, when there was such a particular care that it should be at first written, and all along kept among those which were perpetual. When the Jewish ceremonial law was abolished by Christ, yet the sourch commandment was observed, and continued in force. It is called a commandment long after our Saviour's time. They rested on the sabbath-day, according to the commandment.

SECTION III.

Giving some account of the universal regard had to this law, in all ages, and all parts of the earth.

A S a farther strengthening the morality or uni-1 werfal and perpetual force of the fourth commandment, I shall now add some account of the common fense of mankind, and the universal practice of the world in this matter. It is evident, that the measuring of time by weeks every where prevailed in the world. Those nations that had no knowledge of the Jewish records, yet fell into this. And, whatever names they gave to their days, still they had but feven to make up their week. This plainly shews, that there must be some original law and · foundation for such a practice, before the Jewish law was given. Now it is certain, that Adam, upon his first creation, could not form a notion concerning a -month, or a year, till those times had gone over his head. He must first begin with the numbering of 48

days; and, when he had lived fix days, then, according to the pattern fet by the Creator, to rest the seventh day, this would immediately fix the measuring of time by weeks: and from hence the computation of months, by observing the course of the moon; and after that, the fixing of years according to the course of the sun, may very regularly and

eafily be accounted for.

Hence it came to pass that a seventh part of time was every where observed as a rest, or a festival. The day thus marked out by the heathen world, was that day on which they worshipped the fun. their chief God, hence called by the Saxons Sunday; whilft Moses, to cure this idolatry, and to cause the worship of him that made the sun and the whole world, appointed the last day of the week to be kept as a day of holy rest. But a sabbath was so much observed on one day or other, all the world over, that a feventh day was truly called the univerfal festival kept by all people. That the nations forgot, and grew regardless of the worship of God on these days, is no wonder; when we consider that the world foon grew corrupt to fuch a degree, as to forget the most natural duties: but there was enough remaining to be a proof of this ancient tra-A man of fo much fame for general learning, that he is faid to be worthy of eternal remembrance, and to be indeed the ornament of Italy, affirms, as the refult of his reading and observation in this matter, that a feventh day was every where, and in all ages, accounted venerable and holy.

Upon the whole, it appears, that the seventh part of our time fixed by God for rest, when he created the world, became universally obligatory. And it became a part of the law of nature, that men should consecrate such a proportion of their days for the services of religion. And thus the mora-

lity of the command is fully established.

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SECTION IV.

The day of the week appointed for holy rest is now altered, from what it was by the appointment of Moses.

HAVING proved that one whole day in every seven days is to be kept holy; and that this is an universal binding and perpetual command; we are as necessarily, and indispensably, obliged to observe it, as ever the Jews were. But the definite time now appointed to be kept holy, is, according to the common estimation, the first, and not the last day of the week, as Moses of old applied this law. It is most agreeable to the will of him who is Lord of the sabbath, and most suitable to our profession of Christianity, to begin every week with this day.

It is certainly a very dangerous thing to make the necessity of God's worship, and the authority of the Lord's-day, depend upon human orders and cuftoms: For, (as Dr. Prideaux argues in a book published long ago) what would it affect men that are busied about farms and merchandise, and domestic affairs, to tell them of an human institution? Would they not eafily fet at nought all that could be urged in fuch a way? Would not prophane men eafily dispense with their absenting themselves from prayer and preaching, and give themselves free leave of doing or neglecting any thing, were there not fomething found in scripture, which should bind the conscience more than any human appointment? To this, therefore, let us look, and consider what evidence we have of the first day in every week being appointed to be kept holy, under the gospel.

Actions certainly make a law, where they sufficiently publish the mind and will of the law-giver,

as well as words, The fignals given by a prince, or general, are a law to a whole army: And there are also certain actions and customs in parliaments and courts of judgment, and among other bodies of men, which have the force of a law to them, and are conflantly observed and complied with. fignals from heaven, at the creation of the world, (as before was shewed) first made it a law to keep a day of rest, after six days labour. This law was not put into words till many ages after; but God shewed man what was his pleafure, by his own resting on the feventh-day, and fanctifying and bleffing that day. In like manner, when God was manifest in our flesh, he fignalized the first day of the week by fuch actions, as made it the most memorable day, and the fittest to be devoted to exercises of religion.

On this day, he rose from the dead; and by that amazing act of power, he gave undoubted proof of his being, indeed, that prophet who was to come into the world, and to fettle all things. scriptures all along testified, that the Messiah was to suffer, and to rife from the dead. This action, therefore, marked out the day on which it happened, as most fit to be observed in worshipping God; since that worship was to be, from thenceforward, according to the directions of him who was declared to be the Son of God with power, by the refurrection from the dead. This, beyond all dispute, gave assurance to his followers, that he had a power to bless what day he should see fit, for their affembling together in a religious manner. Christ ended all his labours and pains for our fakes, and having finished all his sufering-work, he rose for our justification and glorification.

On this day he chose to meet his disciples also, and to bless them; and by these actions, further distinguishes it, as a day to be religiously observed. When the disciples were assembled the first day of the week, Christ shewed himself to them after his

refurrection, once and again, at the stated return of that day. He brightned this day with his special prefence; he enriched it with the noblest gifts; and he made it memorable by the most signal bleffings. He then laid his instructions before his disciples, breathed on them, and spoke peace to them, and gave them sensible demonstrations of his being risen from the dead, and living for their fakes, and for their falvation. He plainly carried their attention from every other day, to this, as above all other, remark-

Another most amazing action on this day, was, the fending of the Holy Ghost. Then did he gloriously appear, with wbom, and by whom, all spiritual gifts and graces are conferred. He then defcended on the apostles, to teach them; and he did wonders on the hearts of others, to convert them. The very first time of the Spirit's appearance, a vast affembly was converted, and a very numerous church was born in a day. On this day St. Peter preached that fermon, which, by the powerful influences of the Holy Ghost, won over three thousand souls to be disciples of Jesus.

Thus, Christ, by distinguishing this day, and so highly bleffing it, has plainly pointed it out for religious services. If the Creator's bleffing a teventn day, made it observed at first; what shall we say to fuch multiplied and rich bleffings, as those which have marked out the Christian sabbath? Such actions must be owned, as fully to declare and express the will of heaven, as any declaration in words could do; and these have more force than a

bare precept.

The name by which this day is called in scripture shews, that God should have it thus distinguished and observed. It is expressly called the Lord's day; a term that is not applied to any other thing in the New Testament, but to the sacrament of

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alfo, ther ved. ay of r his efurChrist's body and blood, which is called the Lord's Supper. If we explain the one of these places by the other, then, a calling this day the Lord's-day, denotes his particular instituting and appointing of it, as he did the ordinance of his Supper. And it declares the special signification which he intended this should be of to his church, and determined the constant setting apart this day for his worship and service.

If, after this, any will add the universal practice of the Christian church from the time of the apostles, as a proof of this settlement being made in their days, and by their express orders, I readily join in the argument. But if the practice of the church be pleaded by any, so as to make the observation of the Lord's-day depend only upon the church's authority; here I apprehend they do greatly injure this day, and discredit the law of God, by dishonouring and abrogating the fourth commandment; and they make no just distinction between human tradition, and divine revelation.

SECTION V.

Shows how the seventh day is to be observed as a day of rest.

AVING proved the perpetual obligation of the law concerning the fabbath; we are next to know, and confider well, how God would have his fabbath to be kept. He is faid to fanctify the day of his rest; which signifies, (according to the known acceptation of that word) a separating such a day from all others, and devoting it to some holy and good purposes.

There must be, therefore, a ceasing from all worldly labours and employments: no trade or calling must be exercised on this day. And this leifure from worldly business must be improved, in acts of homage to our Maker and Redeemer, and in applying ourselves to the thoughts and practice of

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It would be wearisome and unprofitable here to relate the Jewish laws, concerning every man's abiding in his place, and not going out on the seventh day: or to speak of their prohibitions and restraints, about dreffing meat, cleaning, or putting on of clothes, and a multitude of other things, which they made necessary in the observation of the Mosaic rest. These are not bound upon us by the fourth commandment, but were peculiar to the Jewish nation, and made requisite by laws and constitutions of their The great Lord of the fabbath has taught us to understand the rest God appointed, as being made for man, and not man for that rest. And he freed his disciples in the days of his flesh, from those traditionary laws, and superstitious observances, which the Jews had laid a mighty stress upon.

If we consider this rest as it is explained in the body of the sourth commandment, it is to be understood of laying aside all secular employments, and week-day labours in any calling, that we may on the seventh day turn all our thoughts and hearts to God, and rest in him. I know, the express words of the command are, Thou shalt not do any work, or, all thy work. But we must consider this clause with the clause which immediately goes before it. There it is said, six days shalt thou labour, and do all thy work; or all thy trade, art, or occupation: For that is the proper sense and meaning of the Hebrew word, there translated work. And then it sollows, on the seventh day, which is the sabbath of the Lord thy God, thou shalt not do any work; that

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is, of thy proper week-day business and employment: Or, according to the literal rendering, Thou shalt not do all thy work, as allowed on the six days just before mentioned. The sum and substance of the command in this branch of it, is, "Thou shalt not follow any trade, or worldly employment what so

" ever, whether it be labour of the body, the hands, or the head, which on other days is pursued for

" the fake of worldly enjoyments, and to provide

" for this bodily dying life."

According to this explication, the case of the man stoned to death, for gathering sticks on the sabbath-day, is to be judged of by us. He was gathering wood, to use in the way of his occupation, or to pile it up for sale in the camp, as our most learned expositors conclude. Because, what is rendered in our translation "gathering of sticks", is rendered by others (and was the sense of the Jews) binding up sticks, as they do that saggot them. And that none might dare after that time to pursue their worldly gains, or follow their worldly business on this day, the first transgressor of this kind was ordered to be stoned.

The commandment thus explained, obliges Christians as well as Jews; but the ceremonious pollutions, and the many little infignificant things, and some very needful and proper things to be done, which the Jews counted a breach of their sabbath, are no ways obliging to us. They were not made of such importance by the fourth commandment, but by other laws purely ceremonial, or by the tradi-

tions of their elders and rabbins.

If the word translated [work] in the fourth commandment be interpreted, as I have now shewed is the just and proper construction of it, this will soon determine many debates which there are about the manner of observing the sabbath; and will remove many needless scruples which have arisen in the minds of some good people. It is the spiritual benefit now to be made of this day, and the devotion of it, to which the rest appointed must be subservient. And, therefore, all those things are allowed to be done, that are requisite to fit us for the more chearful and profitable attendance on the exercises of religion. A little thing, that may be done without altering the frame of the mind towards God, and without employing our thoughts and concern much about it, should raise no scruple in us. Things necessary fpeak for themselves, and are allowed by all. Works of government towards those under our direction, and care of the creatures that are in our keeping and power, (as our Saviour particularly instances in watering the ox and the ass) are also determined by the gospel, very fit to be done. And all works of mercy and compassion to our fellowcreatures, where we are called to attend on them or help them, do well accord with the general notion of this day's rest.

All works of piety are the very business of the day; and, therefore, all works tending thereto are also to be looked upon as consistent with the rest God requires; such as travelling or walking to the place of God's public worship; cloathing ourselves in a manner that is decent, and sit to appear in public; and doing those things that are needful to our own health, and to the health, comfort, and good order of our respective families: such things as these, provided they take not up too great a portion of our time, and too great a share of our concern, (so as to prevent the services of religion, or distract us in them) are no transgression of the

fourth command.

SECTION VI.

There must be a resting or abstaining from all sensual diversions and recreations.

I F lawful work and labour must not be followed on this day, as on the six days of the week, there is much more reason for all sports and bodily diversions to be laid aside: Because the design of God's separating this day from others, is more perverted and contradicted, and more hurt is done to religion, by such a loose and sensual way of spending time, than by regular labour. The more men give up themselves to bodily pleasures and recreations, the less relish will the soul have for spiritual and eternal things. Diversions make the spirit trifling and unfixed, and give the sless advantage to profane and pollute the mind; and, they set the heart against that reverence and seriousness which becomes a creature doing homage to its Maker, and seeking the most important blessings from him.

That faying of the prophet Isaiah must therefore be applied to the day of God's rest in general, and not merely to the Jewish way of keeping their sabbaths, when he says, Not doing thine own ways, nor sinding thine own pleasure, nor speaking thine own words. The plain reason of the thing makes this injunction perpetually binding. Hence it is, that such as would make our observation of a sabbath, as Christians, to be only a human appointment and constitution, yet have declared against all plays and sports, and vain feasting, and drinking, and loose wanton conversation on this day. Since it is a day intended to prepare men for their heavenly rest, it must appear to common reason exceedingly incon-

listent

fiftent and difagreeable for any to give up themfelves to fenfual frolicks and entertainments. "Such " is the reverence (fays one) due to the public ex-" ercifes of devotion, that they require not only a " ceafing from other works and thoughts for the " time of the performance, but also a decent pre-" paration before-hand, that fo our thoughts and " affections, which are naturally bent upon the " world, and not eafily withdrawn from it, may be " raised to a disposition besitting such sacred em-" ployments." And the same may be said for men's retirement, and recollection of things afterwards. I find a remarkable passage quoted by another writer, from bishop Andrews, on this head. "To keep the fabbath in an idle manner, " he fays, is the fabbath of oxen and affes: To " keep the fabbath in a jocular manner, to fee plays " and fights, or to be taken up in vain discourses " and conversations, is the sabbath of the golden " calf: but, to keep the fabbath in furfeiting and "drunkenness, in chambering and wantonness; "this is the fabbath of Satan, the devil's holy-66 day."

There was once an unhappy feafon to these nations, when a declaration for sports and pastimes, after evening-prayer on a Lord's-day, was published in the parish-churches. And the preaching and writing for this, as many of the clergy then shamefully did; has ever fince furnished the ill-disposed part of the world with arguments for the contempt they pour upon our days of facred rest. Sad was the case, when that saying of Seneca became so justly applicable: Nullam habet spem salutis æger, quem ad intemperantiam medicus hortatur. " No " hope is left of that fick man's recovering his " health, whose intemperance is promoted by the " physician that should cure him:" But I would hope this is not imputed to us as a national fin, be-D 5 cause cause there are others who have borne a constant testimony against those loose and disorderly proceedings; and many good laws also are enacted of a contrary nature; and many royal proclamations have been issued out; and many persons are yearly convicted and punished for the profanation of this day, by the societies for reformation of manners, who deserve great regard and encouragement from all

good Christians on this account.

Our delights on this day should be spiritual and intellectual, like those of angels, to whose blissful affembly we hope to be joined in a little time: not fenfual and corporal, like the pleafures of brutes, or brutish creatures, who look no farther than the gratifying of flesh and blood. If we have any just regard to our eternal rest, of which the sabbath now appointed is a type; how different will our thoughts, words, and actions be, from those of drinking, fporting, trifling, rambling, or idling fenfually? instead of getting a frame and temper of mind, suited to the fatisfactions and employments of the world above, fuch a one is despising his God, his soul, and a future state, and enflaming his passions and affections to the things of this earth. It is certainly a mark of an impious and irreligious man, to make that a day to improve in vice and vanity, which God has appointed for our improvements in divine wisdom and folid goodness.

SECTION VII.

Parents, masters, and magistrates are expressly required in God's law, to see that this rest be observed by all under their power and government.

I T is inferted in the body of the command, that neither fon, nor daughter, man-fervant, nor maid-fer vant, nor the stranger or sojourner, should do any work which which would be a breach of this law: fo that every one, who is a parent, a master, or a magistrate, stands obliged, not only in his personal capacity, but in his family and relative capacity, to fee that this rest be observed. It is not in the power of such, to make all those truly religious that are under their care; but, it would put them into a very likely way of being fo, to take them off from every thing else that would hinder the religion of fuch a day. When they are not allowed to fpend the day in any wordly employments or diversions, it is very probable, their minds and thoughts may turn to God and religion. And, we are the more encouraged to hope for this, because the very rest is God's appointment; and whilst they are taught by you to cease from that which is evil, his good spirit may instruct and incline them to cleave to that which is good. Only here let me add, that you must also oblige them to attend the public offices of religion; and, as you have ability and opportunity, speak to them in private of the rest and happiness of the world to come; and of the way to fecure it by Christ Jesus, according to the gospel he has given us; and recommend them in your prayers to the grace of God, and you may then expect great advantages will accrue to all that are under you, as well as to your own fouls, in the observation of this day.

But, to return to the head I am now upon; the rest which is required on God's day, is primarily to be the care of parents, who are to look to it, that neither son, nor daughter, do any thing inconsistent with it. This is one of the first things that children are capable of learning; namely, to distinguish this day from others. They may be taught to lay aside their other days exercises and diversions for some time, before they can be brought to exercise themselves to godliness. And, to inure them to this, as the beginning of wisdom, well suits with the

method

method God took to introduce religion into the world. To rest on the seventh day, and to sanctify it, was the first appointment and institution of Heaven; (as the beginning of the second chapter of Genesis plainly shews) and was made the groundwork and soundation of all religion. Again: it has often proved, afterwards, a means of restraining and correcting the vanity of youth; and it has prevented the corruption and degeneracy of many, who are liable to be seduced by ill company, only to insist upon their observing the rest of this day. Though such restraints may be looked upon as a hardship, when compared with the liberties allowed to some loose young people; yet I have known many thankful, when they have come to riper years, for their being under such a curb in their youth.

Now, as moralists observe, "God never gave " power to one man over another fo plainly, as to parents over their children; their power is the " fountain of all other, and the measure of all " other; it hath in it the end and usefulness of " all government, and whatever honour it keeps to " itself, yet the advantage ever passeth on to " others." So the observance of God's rest must first be infisted on by parents, and made a law to their children, before masters or magistrates can be supposed to have suitable regards paid to them. Let all parents then remember, that they are obliged, not only to abstain from wordly labours and diverfions themselves, but to see that son and daughter do fo too. The charge next lies upon masters, and that with respect both to men-servants and maidfervants. The law is express as to both. What is the proper business of a family must be done on this day, no doubt, as well as at other times. But no fervant is to be employed in any trade or calling; nor should they be allowed to follow their diverfions; nor are they to be fo taken up with houshold affairs,

affairs, as to be wholly deprived of the worship of God, and of all share in the rest of this day. It must be a day which they are able to distinguish by the rest of it, as well as those they serve, though they may not rest in an equal degree. But no liberties must be allowed them, which would be a breach of the fourth commandment. The disobedience, loofeness, and degeneracy of servants, so commonly complained of in our day, is very much owing to the neglect of the fabbath. It was a faying of bishop Reynolds, " Take care that your servants do " their duty to God, and God will take care they " do their duty to you." When rulers of families give a loofe to fervants on this day, they get into company, and fall into those courses, that make them loose and regardless of their affairs on other days. If ever a prevailing regard be had to this law of the fabbath, there must be more care about it in private families.

But then, the magistrate is further obliged to attend this matter. For the stranger and sojourner, that is, fuch as are not under any control of private persons, yet must be obliged to observe the day of rest. This was not only to be the care of Jewish magistrates, who had many laws peculiar to their own nation, which they were to fee put in execution; but wherever the God who made heaven and earth is publicly owned and worshipped, there worldly employments must be laid aside every seventh day, and a general rest must be observed. This law goes along with the others, that command and direct our worship. And as far as the public labours and manners are the concern of magistrates, so far they are to promote the observance of this law. According to the power entrusted with each magistrate by the legislature, he is to see that a constitution so reasonable in itself, and ministering to the good of the public, be observed and honoured. And, thanks be to God, God, we have many acts and statutes of this realm, now in force, to direct the magistrate in the discharge of his duty, with reference to men's observing the

rest of this day.

To close this section: I now wish the reader would not only speculate upon this matter, but form his practice according to those things that appear to be the will of God, in what has been faid: that every man would order his own conduct, and also order his family, according to this law. And I wish there were more to affist the magistrate, in executing the laws upon those who have cast off all fear of God in their profanation of this day. This is one of the foundations upon which both public order and true religion are built; if this, therefore, should fail, what can the righteous do to stop that torrest of profaneness and infidelity, which threatens to bear down all before it? Let there be more care to keep up a sense of the rest required on this day, and that will lead to a more strict performance of the devotion of it.

SECTION VIII.

The general notion of hallowing or fanctifying this day, stated.

THERE are two ways, by which a time or thing is faid to be hallowed or fanctified; either by God's confecrating of it, or men's devoting it to some sacred and religious use. Both which belong to the sabbath.

If we consider the seventh day as sanctified by God, it signifies his appointing it to bear his name, choosing and separating it from other days for his own honour, and making it an instrument,

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occasion, or means of holiness, to them that observe it. This is the consecration of it.

If we consider the sabbath as sanctified by man, it signifies a devoting that day to holy services; in St. Paul's phrase, it is a regarding a day unto the Lord: not only sequestering ourselves from worldly concerns, but using the time for God and purposes of religion; diligently attending to those things that may promote holiness and rectitude of nature, and may render us so many living images of our Maker, and objects of his love. This is the dedication of it.

But when we fay, that such a day is consecrated by God, and devoted to him, we are not to imagine there is any inherent holiness in times, no more than there is in places, or vessels, or any such things. But they are hereby appropriated to a particular use and service, and kept for that. We are to keep the seventh day for the worship of God and the duties of piety, as not esteeming it our own, but his whose name it bears.

Some, therefore, describe the holiness of the sab-bath, as consisting in a careful observing and confining ourselves to those things, which God either expressly prescribes, or plainly allows; doing every thing with a most observant eye to him, throughout the day. As a servant that does his earthly master's work, and follows his orders on other days; so we are all to do the work of our heavenly Master, and mind his orders npon the Lord's day. It must be spent so, as to shew it is a day separated for God; doing nothing but what is either religious in itself, or some way helpful to religion, or at least, no detriment or hindrance to it.

The commandment referring to God's making heaven and earth, the sea, and all that is in them, plainly declares, that the Creator is to be remembered; and his persections, as displayed in his works,

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are to be glorified; and his example must be imitated; and all those expressions of homage and worship, which become creatures towards their Maker, and which he himself appoints, are certainly implied, and included. His communicative goodness to his creatures must be studied; and, as we have ability and opportunity, must be copied after on this day. And the riches and glory of his grace, in redeeming us, we are now to call to mind, with hearts full of praise and gratitude, and well-disposed to all gospelobedience.

So that this day has its works to be done, as well as other days. We are to rest from worldly labours, that we may be employed in exercises of devotion towards God, and goodness to our fellow-creatures. Even the Jewish sabbath allowed the labour of those that were employed in the temple about their facrifices; though our Saviour calls it a profaning the fabbath, according to the laws then given concerning the rest of it. Those actions that were done in sacrificing, were a breach of the rest of the sabbath, and fo called a profaning it; but there was nothing contrary to the great law and main defign of the fabbath, fince those actions tended to promote the honour of God, and to serve the purposes of religion; and therefore, our Saviour fays, they were blameless: But now it is much more discovered to us, that the rest of this day is to be made wholly subservient to the religion of it.

SECTION IX.

Of attending the public worship of God.

I Tis, I think, allowed on all hands, that men ought every where to be employed on the seventh day in acts of public worship. Some have made the

the fanctification of this day to confift wholly in attending the fervice of the church. There are such as are observed to place all their religion there, and to lay it aside every where else; but none who have owned the truth of the scriptures, and have had any sense of the law of God, as there given us, ever went about to deny their obligations to bear a part in the exercises appointed for public communion and devotion. The wilful and stated neglect of this, stands every where condemned, as a profanation of the

Lord's-day.

The Jews spent a great part of their sabbaths in the temple, and in their synagogues: and the wicked, who disregarded God's law, are represented as despisers of God's sanctuary, together with his sabbaths. As to those that went up to the house of God, we are informed how they spent their time there: we read in one place, of going to the temple to pray; and in another, it is said, Moses of old time had in every city them who preach him, being read in the synagogue every sabbath-day: and very numerous are the passages which describe their sacrifices and offerings to God on his sabbaths: and then the people were blessed, in the name of the Lord that made heaven and earth; blessed from his holy place.

In like manner, we find the Lord's day was spent by the first Christians in a careful attendance to all the parts of religious worship, according to the direction of the gospel. They sometimes spent the whole day, even till late in the evening, in public exercises of religion. They met together to pray to God: as also to praise him, speaking to themselves (as St. Paul exhorts the Ephesians) in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord. Then they celebrated those sacramental solemnities, which were instead of all offerings and sacrifices: and withal, they did not forget to do good, and to communicate, and to contribute to the necessities

necessities of the poor. They ceased not thus to meet, that they might exhort and encourage one another to cleave unto the Lord. These things were of such importance to Christians, that the apostle to the Hebrews gives it them in charge, not to forsake the assembling of themselves together, as the manner of some was; but exhort one another, and so much the

more, as they faw the day approaching.

Now in keeping holy the Lord's day, there should be a conscientious observance of all these parts of religious worship. Every one should be ready to join in the church's first making her penitential confessions, and in her earliest expressions of homage, and offering up her requests to God for his presence and bleffing. And then, with a ferious, attentive, humble mind, we should go through every service till we are dismissed with the gospel-benediction. If we expect God should hear our prayers when we speak to him, we should diligently hearken to his word when he speaks to us. Some are all for their prayers, as if they were only to tell God what they would have from him; but care not for fermons, or reading the scriptures, to know what God requires and expects from them. Others are all for hearing fermons, and place their whole fatiffaction in correct discourses, and in having some new things continually fuggested to them. Whereas, the true worshipper of Almighty God, will have a becoming regard both to praying and hearing; and will not fatisfy himself with the one, without the other. He will fay, as Samuel did, Speak, Lord, for thy servant heareth; or in the language of the New Testament, he will take heed how he hears; earnestly defiring to know the truth as it is in Jesus, that he may form his principles and manners according to it. He will have great respect to the house of God, as it is emphatically called the house of prayer, and there the tho unting the

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there will devoutly join with the congregation of those that are making their common supplications unto God. He will also offer unto God thanksgiving, and will shew forth all his praise, and sing unto

the Lord in the congregation of his faints.

And fince all former facrifices are now done away, and we look for remission of fins, and the acceptance of our fervices, through the blood of Christ, who became a sacrifice for us, and to whom all other facrifices had respect; therefore, it is become a part of the Christian worship, to shew forth the death of Christ by those sacramental signs and actions, which are appointed for this very end. Without these, the primitive Christians did not think their worship complete; and I see not how any man can live in the stated neglect of a known branch of worship, without giving great offence to God, and declaring himself, only in part, a worshipper with his church. Confider this well; he that is only a worshipper in part, does only in part feek to please God; and does but go part of the way to-wards that eternal rest, of which the sabbath is a type. The closing branch of public worship is, for the ministers of religion to bless the people in the name of God. The form of the patriarchal bleffing was very fhort, but full. When Isaac pronounced it upon his son, he says, God Almighty bless The priefts of Ifrael have their form of bleffing fet down more largely: On this wife ye shall bless the children of Ifrael, saying unto them, the Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Christian benediction includes all this, with the addition of special favour and bleffings from him by whose name we are called: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. And sometimes all

all other bleffings are comprised in this one, The grace of our Lord Jesus Christ be with you all. This is not pronounced only to tell people the service is concluded; but it should be reverently attended to, as one part of the worship of this day: and none should hurry out of an assembly till they have received the blessing, and expressed their desire to carry it away with them, in a hearty Amen.

SECTION X.

Of secret and private exercises of religion on the Lord's day.

THE Pfalmist fays, the Lord loveth the gates of Zion more than all the dwellings of Jacob; thereby intimating to us, that the temple-service, and the public worship of God, is greatly preferable to any private devotions. And our Saviour speaks of the most successful prayers being put up, when his disciples agreed together in the things asked of him. We should therefore, by no means, allow ourselves to neglect the public worship, on pretence of reading, or spending the time religiously at home, when we are under no necessity of staying there: for they who do fo, do not understand the great ends aimed at in the institution of the Lord's-day; which are, to give all true Christians the advantage and pleasure of communion one with another; to promote holiness and love among them; and to unite them in the cause, and for the honour of their Lord; and to be an occasion of God's more fignally displaying his grace and power, and conferring public gifts, and making his name glorious in the world. But, there are private and secret exercises of religion, notwithstanding, to which

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we should give up ourselves, as we have opportunity, on those parts of the day which we spend in our own houses.

Some good men have looked upon this day as confecrated and devoted to God and religion, in fuch a manner, that even the most common actions ought to be improved by some spiritual and religious thoughts. They will tell us, that our meditations, when we awake in the morning of a Lord's-day, should be serious and heavenly; with some holy and joyful acclamations we should welcome it, as soon as we lift up our eyes to behold the light of it. When we rife, we should think of Christ's rifing from the earth, shaking off the chains of darkness, and the fetters of death; and, by fuch confiderations, we fhould rouse all the powers of our fouls, and excite our hearts and affections to quit earthly things, and to shake off all deadness and drowsiness, and to lay aside every weight and corruption, that we may rise to righteousness, and may be vigorous and lively in all the fervices of the day: and the hour of our rifing must be such, as not to make this day shorter than our other days are.

When we wash, that may put us in mind of washing our hands in innocence, and so compassing God's altar: and, we may think of the word of God converting the soul, purifying the heart, cleansing the ways of men, and the like. When we are dressing our bodies to appear in public, we may think of putting on the Lord Jesus Christ, according to the apostle's elegant expression; that whatever we say, or do, our Master may appear in it. As, when any one imitates another, and endeavours to copy after him, and be like him, we say, he puts on such a person or character; so we must put on the same holy, heavenly, devout, and obedient temper and behaviour, which appeared in our Lord; and we must put on all those graces which were conspicuous in him, as accounting them

our greatest ornaments. From such hints as these concerning the common actions of the morning, we may learn to make a religious use of all that passes throughout the day; and, having set out in this serious devotional way at first, we shall be the

better disposed to proceed in it.

These things are not to be insisted on, as if the neglect of them argued profaneness; but yet, as greatly promoting men's piety and heavenly-mindedness, and very ferviceable to their better discharging the necessary duties of the day. To these I next proceed. It is necessary to prepare our minds for a right attendance on public worship, that we read and pray in our closets and houses, before we go to the house of God; and some time should be allowed to think of what we read, and to think of the duties before us, towards which our hearts should be well-disposed. We should pray to God particularly to bless his word and ordinances in public to us; earnestly requesting for those that minister in holy things, that God would be with their spirits, and with their lips, that they may speak " as becomes " the oracles of God," and fo as to promote the honour of a Redeemer, and the interest of religion, both in our own fouls, and the fouls of others. should also pray to God for ourselves, that no prejudices, or corruptions may hinder our profiting under this grace; that no unbelief, or worldliness; no deadness, or distraction and levity of mind, may fpoil our public devotions, and prevent the good effects of them.

They that have families, should call all together to join with them in offering these requests to God; and to pray, at the same time, for other blessings, which are necessary to their common welfare as a samily, and to the salvation of all their souls. Parents and masters should also direct their children and servants to read and pray by themselves; and psalms,

psalms, and songs of praise to the great Creator, Redeemer, and Sanctifier of our souls, should be made one part of the private as well as public service

of this day.

The holy angels, and the spirits of just men in heaven, are faid to fing eternal Hallelujahs unto the great King: And, if our fabbath, (fays bishop Hopkins) be typical of heaven, and the work of the fabbath reprefents to us the everlafting work of these blessed spirits, how can it be better done, than when we are finging forth the praises of him that fits upon the throne, and of the Lamb our Redeemer? When we go to church, we should think in fuch a manner as that of David, " I was glad " when they faid unto me, let us go into the house " of the Lord." Or, we may apply that passage of the prophet, " Come ye, and let us go up to " the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Betwixt the times of public worship, we should take care not to destroy any good impressions already made, or to prevent further good. We should cast our thoughts back on what we have been hearing and doing; and our converses should be either on that, or on fomething agreeable thereto; at least, they should be free from every thing that would contradict our public devotions, and render the word of God ineffectual or difguftful to us. Our words should either be religious, or however, few and inoffenfive.

We should be very moderate in our eating and drinking on these days, going no farther than may be for health and liveliness, not to a satedness and dulness. Sensuality of this kind will sadly indispose us to spiritual exercises. The more sparing our meals are in the middle of the day, the better shall we be in the worship of the afternoon, and the more shall we renew our spiritual strength and pleasure.

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The love-feasts of the primitive Christians were on the evening of the Lord's day; and certainly they were then the most comfortable, when their services of religion were over, and when they could eat their bread with greater gladness, because God

" accepted their facrifice."

But, when the public worship is concluded in the evening, there are private exercises of piety and devotion to be renewed. Works of charity and goodness to those about us are then to be done, of which I shall speak in the next section. And then should every devout Christian read the word of God, and speak of what he has been hearing, and endeavour to fix divine truths in his own mind, and on the memories of those about him, and enforce the practice of religion fo, as that " he and his house may " ferve the Lord." Every one should be taught, on these evenings especially, to " enter into their closets. or go somewhere by themselves, and "to pray to " their Father who fees in fecret, that he may reward them openly." Retirement and meditation is certainly one part of the duty of a fabbath, without which (fays bishop Hopkins) to hear the word of God only, is to swallow our food without chewing it. It is meditation that makes it fit for nourishment. And now is a proper feason for people to fix their purposes and resolutions as to their conduct and behaviour the week following.

SECTION XI.

The blessings that arise from the religious observation of the Lord's day, in the common affairs of life, considered as an argument to keep holy the Sabbath-day.

BESIDES the reasons mentioned in the fourth commandment, of God's resting on the seventh day, and blessing it, this law is frequently enforced by

by the prosperity which should arise from thence on other days. I shall content myself in quoting one place of scripture, to prove this at present. It is a place that promifeth plenty and success in business: honour and advancement also, and great security in the enjoyment of what Godbestows, to such as duly regard the Sabbath-day. If the Sabbath be a delight, esteemed the boly of the Lord, and bonourable, and other things are turned from, to honour God; in fuch a case (says God by his prophet) if thou devotest the day to me, so as not to do thine own ways, nor find thine own pleasures, nor speak thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord bath spoken it. The riding upon the high places of the earth, fignifies advancement, and becoming conspicuous in the eyes of others. They that honour God and his fabbaths. shall be thus honoured. And also great security is hereby fignified; fuch a one shall be set above many fears and calamities; fo the phrase is used elsewhere. he shall dwell on high; and he shall be fed with the beritage of Jacob; that is, with the plentiful productions of the land of Canaan. Thus shall the observation of God's day derive a bleffing on other days, and on the common productions of the earth, and the enjoyments of life.

This was not a promise peculiar to the Jews, but has been made good to many in all ages of the world. We have it from several in our own nation, and some of great business and high employment, that the more carefully and piously they observe the Lord's-day, the better it has fared with them the week after. Not that an experiment or two of this kind will avail men; but, where it becomes habitual, and is constantly practised, the truth of this observation will be found. A prevailing care to please

God on this day, will make our cares lefs, and our comforts more, on our own days. It was observed of Queen Elizabeth, whose reign in many things became very glorious and happy, that upon coming to her throne, she began her government with a very firict injunction for the holy observation of the Lord'sday. The words of that injunction are worth reciting, and are as follow: "All the Queen's faithful " subjects shall from henceforth celebrate and keep " holy this day, according to God's holy will and " pleasure; that is, in hearing the word read and "taught, in private and public prayers; in ac-"knowledgment of their offences, and the amend-" ment of the fame; in often receiving the com-" munion of the body and blood of Christ, using " all foberness and godly conversation." This did not a little contribute to the fuccess of that princess in her administration afterward.

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The Lord Chief-Justice Hale is well known to have ascribed much of his success and renown to the observation of the Lord's-day. He would sometimes form a judgment how it should be with him the week enfuing, by his fpending of that day: and there are some instances of men in lower stations, and among the trading part of the world, who have been witnesses to this, that a religious observation of the Lord's-day has very much conduced to the good order and behaviour of those in their families, and has produced many bleffings on their fix days labour and employments. And take it the other way, fome also have owned, that when they have grown careless and remiss in keeping this day, then their affairs have begun to decline and go backward. Such testimonies are not the fruit of fancy or imagination only, but may be supported by most folid reasons.

The good impressions made on peoples spirits, and their becoming thoughtful, and growing in wisdom

wisdom and goodness, by a right spending of this day, tends to form their minds to greater fobriety, and to give them more discretion in their whole conduct: and therefore, as far as God fees it good for them, they are put into a likely way to prosper. They shall either gain temporal bleffings, or what is better, if they miss of them. I have heard some express themselves with great thankfulness to God for the merciful appointment of fuch a day as this, because hereby they were led to make proper stands in life, and so to review their past course and actions, and to order them more wifely for the time to come. which they had never done, (as themselves acknowledge) had they not been led to a religious retirement from the world on the Lord's-day. In times of danger and diffress, we find this particularly pleaded with God to obtain mercy. Good Nehemiah having taken special care, and given strict command to the Levites and others to fanctify the Sabbath-day, he thereupon prays to God in this manner; Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

SECTION XII.

The corruption and misery of many who despise or neglect this day, is a further argument for our religious observation of it.

I f there are any who refuse to be won upon, by the bleffings and advantages that attend the observation of the fourth commandment, yet surely the mischiefs which follow upon the contempt and profanation of the Lord's-day, will awaken them to some sense of the obedience due to this law.

How amazingly has the contempt of the Sabbath perverted the thoughts and tempers of men, and

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corrupted their manners! Let men once come to make this day common, and we shall soon after find them using it to worser purposes than other days. Were it possible to describe all the scenes of riot and debauchery, and all the impious converses of men to strengthen and cheer up one another in their aversions to the worship of God, and the ordinances of this day, after they have once learned to despise it. there could not be more odious and shocking things fet to view, then what are practifed by many profaners of the Lord's-day. But I believe there are few that need to have these things enlarged on. Too many instances occur in our time every where, both in cities and villages, throughout this land. Many are by this very thing led to deifm, and to dispute against all revealed religion, that they may fet aside the religion of this day; though they set against the law of nature in part, (as I have shewn) when they refuse to give so reasonable a proportion of their time to God, as well as against an express law written by God himself.

Others fall into a folitariness and sullenness of spirit, by forsaking the assemblies of this day; and are fit for no society, nor for any useful parts of life.

Factious meetings, and affignations, and intrigues that disorder states and families, often arise from the neglect of the religion of this day. For the better good men are employed, the worse generally are impious and vicious men employing themselves.

Frequent are the acknowledgements of condemned malefactors, that their profanations of the Lord's-day first led them to those courses, which bring them to an untimely and infamous death.

How awful are these warnings! And how much do they tend to credit the law of the sabbath, when the neglect and despising of it is the occasion of so much corruption and misery! How does it make one tremble to think of having a portion at last with such a miserable crew!

Yea, how many judgments, at present, do men expose themselves to, by profaning God's sabbath. Observe that connection which there is between this fin, and the executions of divine vengeance in this world, as fometimes reprefented in scripture. In one place it is faid, My Sabbaths they greatly polluted; then, I faid, I would pour out my fury upon them in the wilderness to consume them. In another place it is written, If you will not hearken unto me to hallow the Sabbath-day, -----then will I kindle a fire in the gates of Jerusalem, and it shall devour the palaces, and not be quenched. All this we are called to consider, and to be humbled in a fense of it, when public judgments come upon a city or kingdom. And is it not a very good argument, then, to correct those profanations of God's day which procure such calamities?

The penitential confessions of this city and nation, in times of general calamity, declare that for this iniquity they were punished. The fire of London, which began September 2, 1666, began upon a Lord's-day. And then it was acknowledged, that whoever were the Chaldeans or Babylonians that kindled and spread those consuming flames, yet the displeasure of God was herein manifested against this city, for the despising of his sabbaths. One of the writers upon that occasion fays, "That time shewed "the trespass." And he adds, "that surely one of "London's foulest fears was the profanation of "God's holy day: no fin of later years more gene-" rally and impudently acted." Also when the plague raged here, in the orders for public fasts it is particularly mentioned, "That not keeping holy " the Lord's-day was one chief cause why such " great and terrible plagues broke in upon us."

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It is of God's mercy that the like judgments have not reached us fince, and confumed us or our substance, as they did our fathers, when we are so shamefully repeating their crimes. But if there was any piety and honesty in these confessions, we should look to them (notwithstanding our present safety) as greatly strengthening the argument I am upon. Since the profanation of the Lord's-day brings such miseries, we ought to prevent these, as far as may be, by our careful religious observing it.

MEDITATIONS for SUNDAY Morning.

WHERE art thou, O my foul! come forth from thy inmost chambers, come forth; hast thou forgot what day this is, that it is the sabbath of the Lord thy God, when he invites thee to partake of the dainties of his heavenly kingdom; one morsel of which, well digested with humility, will nourish thee more than a thousand of the most costly banquets, where kings should be your hosts, and

princes administer unto you.

O my foul, this is the day that the Lord hath made, and fet apart for himself in a particular manner; six days hath he given thee for thy own occasions; see, therefore, that thou dost not encroach upon his prerogative, the seventh; he hath appointed it a day of rest; rest thou upon it, not only from thy labours, but chiesly from sin: every day, indeed, should be a rest from that, but more especially this day, in which he rose from the dead, who died for thy sins: and for thee, O my soul, to continue in sin upon it, is in fact to do what thou canst to keep thy risen Saviour in the grave still. Oh far be that thought from thee! As God then has set this day apart for himself, and pointed it out as the season in which

which he will admit all those who have any petitions to make to him, consider with thyself, O my soul, what affections thou shouldst carry with thee to the house of God. If thou art a child of God, thou wilt love to be in God's house, long for his presence, thirst for his favour, and rejoice in often praying to him; for is it not reasonable, that thou shouldst make that thy chief delight, from which thou expectest to receive thy chief happiness? Address thyself, therefore, to the Lord this morning, and say,

"O Lord God of fabbath, by thy affifting grace "I will now divest myself of all carnal affections; "I will consider the majesty of thy presence, in

"which I am presently going to appear, for thou art as truly present in the church, thy house be-

" low, by thy grace, as thou art in the heavens,

"thy house above, by thy glory. And therefore, fain would I leave behind me all earthly-minded-

" ness, and carry with me a pure heart, and hea-

" venly thoughts, a lowly mind, and reverend gefture; and if I cannot carry them with me, I

"will, by earnest prayer, endeavour to obtain them there. O therefore, add wings to my feet, that

"there. O therefore, add wings to my feet, that I may go with chearfulness and alacrity; for if

"I go not chearfully to the throne of thy grace, I may have reason to sear that I shall never go

" joyfully to the throne of thy glory."

And be willing, O my foul, when thou goest into God's house, to let the lowest room there content thee: divine worship admitteth not of disparity of persons, for we are all sinners, and by nature equally impure in the sight of God; yet may decency of place be taken with modesty, if not sought with emulation: and whilst thou art there, O my soul, call thy wandering thoughts into a steady attention; for Satan is ever most busy when our intentions are the most holy, and when he cannot di-

when thou defireft to grow better, thou mayest become worse: how careful oughtest thou then to be of his temptations, who is so solicitous to draw thee

out of the right way!

And when thou art in the house of . God, O my foul, delight thyfelf more with the matter of thy devotions, than with the eloquence of him that preaches, and be not fo critical about his words, as careful to receive his doctrine. If thy pastor has failings, (there is not a man upon earth that doth good and finneth not) pity him therefore, and pray for him, but do not despise him; if thou lookest into thyself, thou wilt find work enough to repair the ruins that fin has made there, and shouldst rather extol the mercy of God in upholding thine own steps; for what has a man that he hath not received? Then triumph not over him thou feeft fallen. Never think thyself better than another, O my foul! but take heed to thyfelf, that thou walkest circumspectly, lest thou becomest worse.

And whilst thou art within the walls of God's house, do thou, O my soul, account that gesture most decent which is most humble; and those ceremonies most necessary that are most suitable to obedience. And remember, that though all matters of doctrine which are necessary to salvation ought to be guided by the sacred word, which is the only rule of faith; yet all matters of discipline, (which are necessary only to obedience) are left to the church's care; that, as God is one, so his church may be one

in that union, which is the bond of peace.

O my soul, believest thou, that God hath his day of doom! I know thou believest; I charge thee then, as thou wilt answer it at that dreadful day, by no means, unless the plea be just before God, neglect the duty of his facred season. Neither if thou hast either sense of thy Maker's honour, or

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thy own salvation; if any love to God or man be in thee; if any care of piety or prosperity; if not given up to an utter neglect of thy own, and others worldly and heavenly welfare; be by no means the instrument of keeping the meanest of thy sellow-creatures from paying the due adoration which

the King of Kings requireth of thee.

My foul, if piety have no fet day for her practice, religion will foon fall to ruin; without that it will not be visible, but vanish to nothing; one day therefore in the week is distinguished, in order that religion, and with it thy falvation, may not be loft; and the part of the week is that one, as ancient as the apostles, as catholic as the church of Christ; reverend for that, and to be kept holy by thee, because observed by all; I mean all true believers in the name of Christ: and, my foul, thou wilt not renounce him, nor be refractory to apostolical order, nor contradictory to Christian custom, nor fingular to all the just in the Catholic Christian world: this day was ever kept by all, fo let it ever be kept. In vain dost thou say, thou belongest to Christ, and art in his fervice, if thou dost not his work, and the duty of a servant; in vain thou wearest his livery, if thou obeyest not his commands. The sabbath day is the basis of religion; how shall the building stand, if the pillar that supports it be taken away?

A PRAYER for SUNDAY Morning.

MOST holy and eternal God, thou art that divine King, whose works alone are glorious, and whose thoughts are very deep; and there can be nothing better than to praise thy name, and to declare thy loving kindness in the morning of thy holy and blessed day; for thou, O Lord, art insight

nitely glorious and greatly to be feared, in the affembly of thy faints, and to be had in reverence of all that draw near to thee: it is thy will and commandment, O Lord, that we should fanctify this day to thy fervice and praise; and in the thankful remembrance both of the creation of the world, by the power of thy word; and of the redemption of mankind, by the death of thy only-begotten Son. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created: the curious frame of the world, and all the hoft of Heaven proclaim aloud the greatness and splendour of thy Majesty. Thou, O Lord, art every where, and knowest the very utmost secrets of my soul. Thy wisdom is infinite; thy mercies are glorious; thy goodness is beyond expression, and I am not worthy, O Lord, to appear in thy presence, before whom the angels hide their faces. Thine, O Lord, is the kingdom, and thou excelleft as head over all: for thine is the greatness, and power, and glory, and victory, and praise; for all that is in heaven and earth is thine. Now therefore, O my God, I praise and magnify thy glorious name, that thou hast vouchfafed to add to the number of my days another Sabbath, notwithstanding my having so many ways provoked thy Majesty to anger and displeasure; by reason whereof, I am unworthy so much as to lift up mine eyes to heaven. But thou, O God, be merciful to me a finner; and blot out my transgressions for the merits of Jesus Christ, thy wellbeloved Son, whose glorious resurrection is celebrated by thy church this day; and for his fake pardon all my fins, those filthy lusts which so grievously defile the foul, and make fuch inroads on the conscience. O wash them away with the blood of that pure and undefiled Lamb, which taketh away the fins of the world; and let thy Holy Spirit more and more fubdue

fubdue my corruptions, that I may be renewed after thine own image to ferve thee in newness of life and holiness of conversation: and, as of thy mercy thou hast brought me to the beginning of this holy day, fo, I befeech thee, O Lord, to make it a day of reconciliation between my finful foul and thy divine Majesty. Let it be, O Lord, a day of repentance unto me, for all my transgressions against thee, that it may be a day of pardon and forgiveness unto me; and that I may remember that this is the day which thou hast made, and so may rejoice therein; and when I shall come, with the rest of the holy affembly, to appear before thy presence in thy tabernacle, to offer unto thee our morning facrifice of prayers and praise; and to hear what the spirit, by the preaching of the word, shall speak unto me thy unworthy fervant; O let not my fins stand as a cloud, to stop my prayers from ascending unto the throne of thy grace, or to keep back thy bleffings from descending unto my heart. I tremble to think upon what the mouth of divine truth hath spoken, that three parts of the good feed falls upon bad ground. O let not my heart be like unto the highway, which, through hardness, and want of true understanding, receiveth not the feed, but suffereth the evil one to come and fnatch it up: nor like the stony ground, which heareth with joy for a time, but falleth away as foon as perfecution ariseth for the gospel's fake: nor like the thorny ground, which, by the cares of this world, and the deceitfulness of riches, choketh the word which it heareth, and maketh it altogether unfruitful: but that, like unto the good ground, I may hear thy word with an · honest good heart; and both understand it, keep it, and bring forth fruit with patience, in that measure that thy wisdom shall think fit, for thy glory, and my everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance unto thy faithful fer-E 6 vant,

vant, whom thou hast appointed to preach the word unto thy people this day, that he may be enabled to open our eyes, and to turn us from darkness to light; and from the power of Satan unto God; that we may receive forgiveness of fins, and an inheritance among them which are fanctified by faith in Christ. Give me grace to behave myself in the congregation of thy church with awful reverence, as being in thy presence, and in the fight of the holy angels; keep me from drowfiness and sleeping, and from all wandering thoughts and worldly imaginations; fanctify my memory, that it may both receive and retain those things which shall be taught me out of thy word: that through the affistance of thy Holy Spirit, I may put the same in practice, for my direction in prosperity, my consolation in adversity, and for the glory of thy name; that so, this sabbath being thus spentthrough fear, may be the beginning of that eternal fabbath, which I hope and expect to keep with the faints and angels in thy heavenly kingdom hereafter. All which I humbly crave at thy hands, in the name and for the fake of our bleffed Saviour, thy only-begotten Son Jesus Christ. Amen.

HYMN for SUNDAY Morning.

This is his holy day;
Approach his altars, hear his word,
And for his favour pray.

Lay every earthly thought afide, Light, idle, weak, or vain; In lowliness alone take pride, Make Heav'n thy only gain. From every finful act forbear, Each fleshly lust control; For grace will never enter there, Where vice abides, my foul!

Thus justly shalt thou pass the day, Alike to God and man; Prevent what evil deeds you may, Do all the good you can.

Then hope for that celestial rest, When, saint-like, fall'n asleep; Where righteous souls among the blest, Eternal sabbaths keep.

MEDITATIONS for SUNDAY Noon.

WHEN thou confiderest, O my soul, what God is, (the least glimpse of whose eternal glory thou canst no ways see, but by conceiving what he is not) and when thou lookest at the vast distance between thy blessed Creator and thy sinful felf, fure thou canst not but stand and wonder at the great patience, rich goodness, and unspeakable mercy of the divine Majesty towards thee. Alas! thy whole life, from thy nativity, hath been a continued course of fin and rebellion against him: thy very thoughts of God have been defiled, nothing but an indigested heap of misconceivings of his sacred Majesty. Ah, how low and mean have thy thoughts been of his inconceivable and eternally glorious essence, who is for ever blessed in the fruition of himself, whose center is every where, and whose circumference no where! Who admits not of augmentation, nor of diminution! For no length of time is beyond him; no depth of wisdom beneath him; no height of glory above him; nor any

any breadth of mercy beside him. Think, my soul, then, when thou thinkest of God (who ought never to be out of thy thoughts) as of a most pure, fimple, and eternal being; pure, without matter and without form; fimple, without mixture, and without composition, eternal, without beginning or end. Think of him as one whom no created being can express, no imagination conceive, nor any understanding utter: fure when thou thinkest of God as he is, the bright beams of his glory cannot but amaze thee; and when thou conceivest of him what he is not, the terrors of thine own heart must needs affright thee. For the least thought of this kind is highly impious, because thou dost thereby rob God of his glory, and, as it were, deprive him of himself: but yet, O my soul, thou oughtest to consider, that, as the being of God is most high, fo the fearch thereof is most necessary; because from him, as from the bleffed fountain of life, thou must enjoy all thy present, and expect all thy future happiness: and unto him, with joy of heart, and earnestness of spirit, should run the current of thy praises in this life, and of thy hallelujahs in the life to come. And therefore, when thou findest any corporal parts appropriated to the divine nature, think that thou feest God graciously descending to the weakness of a frail and infirm creature; and that God is pleased to declare himself to thee, not according to what he is, but according to what thou canst understand of him: thus, by his eye, thou must understand his wisdom; by his right hand, his power; by his fitting, his immutability; by his standing, his fortitude; by his repentance, his mercy in pardoning; by his anger, his justice in punishing; by his hatred of fin, his holines; by grieving, his loving-kindness; by his patience and long-fuffering, his goodness; and all are himself: neither is it enough for thee, O my foul, to confider fider the divine nature in unity of essence, unless thou goest further, and findest a trinity of persons. To be curious in this search is very dangerous; but to be careless, is damnable: nothing may here be safely seen, but what is graciously revealed. But, O my soul, though no man can see God as he is in himself, yet it concerns thee to see him as he has revealed himself unto us in the Son of his love. In him therefore, O my soul, do thou labour to know him, and love him, and delight in him: and so shalt thou be ever known and loved of him.

A PRAYER for SUNDAY Noon.

MOST great and glorious Majesty! thou art infinite in mercy, and wonderful in goodness to thy church, and her children: and I cannot but acknowledge, that it is of great extraordinary mercy, that I have this morning enjoyed another opportunity of being admitted into thy house, and of having there the words of eternal life spoken to me; but, if thou shouldst call me to a strict account for all the misdemeanors I have committed in thy facred worship, in what confusion must I needs appear before thee? How many idle imaginations, finful fuggestions, and vain objects have I entertained, to divert my thoughts from thy service? I have too often finned in absenting myself from thy holy tabernacle; but more often, and more grievously unfrequenting it, by coming carelefsly, and out of custom; by unbeseeming gestures, cold prayers, foolish censuring; and even, in the best of my performances, by ferving thee by halves: all which, O Lord, I defign heartily to bewail, and earneftly to beg thy pardon and forgiveness for. And now, O most gracious God, wilt thou be with me for the remaining

remaining part of this day, and help me better to improve my time, and to watch against the wanderings of my heart with greater circumspection? that I may not think my own thoughts, nor speak my own words, nor do my own actions; but come before thee with a fanctified, and humble foul, and with a wounded and contrite spirit. Repel me in all evil suggestions; remove all idle imaginations; divert all finful objects; enlighten my understanding; rectify my will; strengthen my memory; subdue my affections, that I may rejoice, love and delight in thy law; and long for thy presence here, and the full enjoyment of thee hereafter: and all for the fake of thy dear Son, and my only Saviour; to whom with thee, and the Holy Ghoft, be all honour, and glory, both now and for ever. Amen.

HYMN for SUNDAY Noon.

IT H all my foul, I'll bless the Lord, And all his mighty works proclaim; Gladness and joy shall free my heart, Whilft I sing praises to his name.

Th' eternal God from change secure,
Has plac'd his throne in glorious light;
When he appears to judge the world,
His sentence will be just and right.

From him the oppress'd will find relief, He'll be their refuge in distress; No good man's faith was ever shunn'd, His pray'r ne'er wanted good success.

But hell their final ruin waits,
Who God and justice difregard;
Whilst the poor injur'd, helpless wretch,
Obtains sure rescue and regard.

Arise, O Lord, and interpose, To blaft the wicked's good fuccess; And by thy terrors make them feel They are but men, and so confess.

MEDITATIONS for SUNDAY Night.

If Y foul, to keep thyfelf continually serviceable to thy God is a great and hard government, but will be rendered more eafy by some helps which are to be had, if thou wilt avoid what hinders thee, and observe what furthers thee in the way to heaven; and if thou takest a strict survey of all, thou wilt find, that false principles, bad customs, ill company, vain scruples, and spiritual negligences, have been the chief bars against, and opposers of thee in the Holy Ghost. Think not thyself good, because thou feest others worse; but rather judge thyself bad, whilst thou feest another better; because by the grace of God didst thou pray, and endeavour, by the grace of God, thou mightest be as good.

Bad customs are to be avoided, O my foul, for they will carry thee wrong, though thy guide be right; an ill custom is a second nature, and that was depraved enough at first to do ill. Why cannot some speak without swearing? Why do not fome talk, but lye? Why cannot fome live any more without drink than breath? and others no more want their lufts than fleep? but because their tongues have got the custom to speak, and their bodies

Live not in fin, as thou wouldst not die in it. Remember the words of David, Away from me, ye wicked, for I will keep the commandments of my God. O my foul, if thou canst not decline lewd company, at least delight not in them; civility with all is good,

the habit to do ill.

familiarity

familiarity dangerous; thou mayest live, therefore, among the rebels to God, but must not love them, for if thou dost, thou wilt in time be like them, dead to all sense of virtue. I dare say thou wouldst not, in regard to thy body, sit in company with a person that has got the plague; how much more then shouldst thou avoid a soul that has contracted

the pestilence of fin?

Two things, O my foul, God desires: thy joy in his service, and his comfort in thy life. The devil, a friend to neither, seeks to rob thee of both; he therefore strives to fill thee with vain scruples, which, debauching thy heart from all duty, and depriving it of all hope, will give thee rest neither night nor day: but, O my soul, do thou defeat the wicked designs of the devil: when Satan cannot harden our hearts, he makes them too tender. In the name of God go on in thy good way, and encourage thyself against common errors and frailties with Christ's merits and sufferings: do good,

shun ill, and mercy shall be found.

Temptation is the parent of sin, and idleness is the mother of both; thou canst not be idle, O my soul, and do no ill; it is impossible for waters to stand and not to stink. To be sound then at the last day doing well, be seen in this ever doing something; if not always at spiritual work, at some civil and innocent employment. But eternity is thy life, O my soul, and thou shouldst work for thy living. Thou camest and continuest in the world to do that work; how darest thou then trisse away a moment? Wherefore lift up the hands that hang down, and the seeble knees, lest that which is lame be turned out of the way; take beed lest there be in you a feeble heart of unbelief, in departing from the living God.

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A PRAYER for SUNDAY Night.

Lmighty and most merciful Father! the God In of the spirits of all flesh, who hast exalted thyself far above the heavens, and above the praises and apprehensions of the best of thy creatures; suffer me, who am but dust and ashes, to speak to thy most glorious Majesty. I know that thou art a confuming fire; and I acknowledge that I am but withered stubble: my fins are in thy fight, and the devil stands at my right-hand to accuse me of them. I come not, O Lord, to excuse, but to own myfelf worthy of those punishments which thou mightest most justly inslict upon me, a wretched creature, for my fins and malefactions; the number of which is fo great, and the nature of them fo very grievous, that they render me vile even in my own eyes; how much more loathfome then must I appear in thine eyes, Lord? I confess, that they make me fo far from being worthy to be called thy fon, that I am rendered thereby altogether unworthy even of being ranked as thy meanest servant. It is an infinite condescension in thy Majesty to suffer fuch a despicable worm as I to come before thee, to wait upon thee, or have any thing to do with thee in a way of grace and mercy; and if thou hadst dealt with me according to my defert, and regarded me according to my iniquity; what vengeance might I not expect, who have offended so grievously against thee? Drinking up iniquity as it were water, and who have transgressed not one, but all thy holy laws and commandments: yea, even this present day, which thou haft commanded me to keep holy to thy praise and worship, I have not so righteously kept and observed, nor prepared my soul, as was meet to appear in the presence of thy blessed Majesty, and in the holy affembly of thy faints. I have not attended

to the preaching of thy word, nor the administration of thy facraments, with that humility, reverence, and devotion that I should: for though I was present at those holy exercises, yet was I overtaken with too much drowfiness, and dulness of fpirit: and when I was not fleeping, my mind was fo distracted, and carried away with vain and temporal thoughts, that my foul feemed to be abfent from, and out of thy tabernacle, while my body remained in it. I have not fo duly meditated with my foul upon those heavenly truths that were delivered there, but have let the enemy of mankind steal them out of my heart; so that I have forgotten them in great part, as though they had never been heard. I have spent too much of the day in idle and worldly conversation, feasting, and satisfying my own lufts, while the one thing needful was scarcely thought of. For these, and all my other secret faults, O Lord, I beseech thy pardon, though my conscience proclaims me guilty, and I know thy holy law condemns me, fo that I am in thy hand to receive fentence: but what if I am by thy law condemned, is there not hope in thy gospel concerning this matter? Yes, gracious Lord, thy gospel assures me, that thy mercy is above all thy works, and that thy grace abounds, where fin has most abounded. I will not, therefore, be afraid to ask thy forgiveness again; and for the merits of Jesus Christ my Saviour, I beseech, O my God, to pardon and forgive me all the fins of my whole life, but in particular the errors of this day. I have no righteousness of my own, nor any satisfaction to present thee with, but only those bloody wounds, and that bitter passion and death, which the Lord Jesus Christ, the man of thy right hand, has borne and undergone for me. He is my Mediator, and his precious blood speaks better things for me than I can of myself. Be pleased therefore, O Lord, fo to illuminate my understanding, standing, and sanctify my heart with thy holy spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at all other times, have been taught to me out of thy holy word. And now, O Lord, unto thy most holy keeping do I resign myself. O receive me into thy favour, and so draw me by thy grace unto thyself, that when this mortal life is ended, I may, with all thy saints, celebrate an eternal Sabbath of joy and praise, to the honour of thy glorious name, in thy eternal kingdom, for ever and ever. Amen.

HYMN for SUNDAY Night.

My God, my only help, and hope, My strong and sure defence, For all the mercies of this day, I bless thy Providence.

Lord, in thy day, thou went'st about The paths wherein I tread;
Now, in the night, when I lie down,
Be thou about my bed.

This day God was my fword and shield, My keeper and my guide; His care was on my frailty shewn, His mercies multiply'd.

Minutes and mercies multiply'd

Have made up all this day;

Minutes came quick, but mercies were

More swift and free than they.

New time, new favours, and new joys,
Do a new fong require;
Till I can praise thee as I would,
Accept my heart's desire.

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EXPOSITION

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LORD'S PRAYER, THE CREED, AND THE TEN COMMANDMENTS.

JUR Saviour in his fermon upon the Mount. having warned his disciples against all vain-glorious and oftentatious prayer, and also against the tautologies and idle repetition of the Heathens, gave them a form of his own composing, which is from thence called The LORD's PRAYER; and it is delivered to us as one, which, in the matter and form, we must imitate in all our prayers; and yet so, that we are not tied to the very words of this prayer, but may freely use the sense of them in other words at our pleasure. For our blessed Saviour often prayed in other words, and fo did the apostles, as we may fee by St. Paul's prayers in his epiftles; wherein he observes the matter and manner of this prayer, but yet useth other words: yea, St. Luke, in fetting down this very form of prayer, does yet somewhat alter from the words of St. Matthew. And therefore, let me observe, from these introductory words, that this prayer of our Lord is both a perfect form of prayer, which ought to be used by us, and also a pattern of doctrine of prayer, according to which all our prayers ought to be formed and framed: that is to fay, in all our prayers, we ought

to address ourselves to God, as a Father, and as our heavenly Father, and to defire that his name may be hallowed, or fanctified by us in all that we do: and that his kingdom may come, and be fet up in the world; that so his will may be done on earth, as it is done in heaven, with the same alacrity and chearfulness, and holy disposition of heart and soul. And also that we may have a continual dependance upon God for our daily support, we ought to request of him our daily bread. And feeing, by our fins and corruptions, we run daily in debt to divine justice, we ought daily to pray for the forgiveness of our debts, and being commanded to be merciful as our heavenly Father is merciful, we ought as readily to express our willingness to forgive others, as to be forgiven ourselves: and seeing there are so many snares and temptations in the world, and we are so unable of ourselves to grapple with them, we ought to defire of God, that he would not lead us into temptation, but that, however, we might be delivered from the evil of them: and in all our addresses to God, ought to ascribe all possible adoration, honour, and praise to him; because he is the kingdom, the power, and the glory, and that for ever. And to express our hearty defire that our prayers may be heard and answered, we close them with the word Amen: which is as much as to fay, fo be it; or, let it be fo. And while our prayers are offered up to our heavenly Father, according to this doctrine of prayer, we obey the command of our Saviour, After this manner, therefore, pray ye:

"Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven. Give us this day

" our daily bread: And forgive us our debts, as we forgive our debtors; and lead us not into

" temptation, but deliver us from evil. Amen."

Upon

Upon this excellent form of prayer of our blessed Saviour, an eminent divine of our church paraphrafes thus:

"O thou, our Father in Jesus Christ, and who " remainest in thy throne in heaven, and art there " perpetually praised, and persectly obeyed by glo-" rious angels, and glorified faints; grant that thy " name may be glorified, thy throne acknowledged, " and thy holy will obeyed here on earth below, by " us thy fons and fervants, most fincerely and rea-" dily, and in some proportion to what is done in " heaven; and because, by reason of the frailty of " our nature, we cannot subsist without the com-" forts and supports of life, we crave that such a " proportion of the good things of this life may be given unto us, as may be fufficient for us; and " that we may be content with our allowance. And " knowing that thy holiness and justice obliges " thee to punish fin and finners, we plead with " thee for the sake of thy Son's satisfaction, to par-"don to us our daily trespasses, which we are guilty of in this state of imperfection; as we do freely " and heartily forgive others that have offended and " wronged us. And feeing that by reason of the " frailty of our nature, we are prone to rush upon, of and run into temptation, we crave, that by the " power of thy omnipotent grace, we may be kept " from Satan's temptations; from the world's allure-" ments; from our own evil inclinations; and be of preserved unblamable to thine everlasting king-"dom; which is exalted over all persons, over all " places, over all things, in all times, past, pre-" fent, and to come: and accordingly, in testimony of our defires, and affurance to be heard and " answered, we say, Amen; so be it; let it be so: " even fo, O Lord, let it be for ever."

But now, to be a little more particular, we have in this most excellent, compendious, and yet comprehensive prehensive prayer, several things worthy our observation.

OUR FATHER WHICH ART IN HEAVEN,

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The person to whom our Saviour directs us to make our prayers, is to God, under the notion of a Father; fo that in all our religious addresses to God, we are to pray to him, and to conceive of him, as a Father, and under that relation to come to him: for fo he is, in feveral respects, by creation, by a right of providence and preservation, and also by redemption; by regeneration and adoption, as well as by outward profession; and this relation of a father, in which God stands to all his children, should be a great encouragement to us to pray to him; for, being our Father, we need not doubt but he is easy of access, and ready to grant whatever he sees to be good for us. And, whereas, it is also added, "which art in heaven;" we must here observe, that we are not to understand this so, as if his essence were included, or his presence circumscribed, and confined there; feeing the heaven, and heaven of heavens cannot contain him, 2 Chron. ii. 6. for he fills heaven and earth, Jer. xxiii. 24. fo great is his immensity; but he is said to be in heaven, because the special manifestation of his presence is there; and his purity, power, and glory are most eminently seen. Whence we ought to learn, with what holy fear, and with what humble reverence, even with what a trembling veneration, polluted dust should make its most solemn approaches to the God of heaven.

HALLOWED BE THY NAME,

By this we are to understand God himself, as made known to us in his attributes, words, and works. But how is this name of God hallowed, or fanctified F

by us? I answer, three ways. First, by our lips, when we make an acknowledgement of his divine perfections, and speak of all his wonderous works. Secondly, by our hearts, in entreating fuitable conceptions of him. Thirdly, in our lives, by walking in ways of fuitable obedience, from the confideration of these divine perfections. Indeed, if the spirit of this petition was duly weighed and considered, it would be of great advantage to many idle and unthinking men, who, as it were, throw away their fouls, by their loofe and idle manner of treating his facred name. But, this "hallowed be thy name" is of a much larger import, and takes in every thing that in any way appertains to God, which we here befeech him to fill us with; reverence, and a decent respect for his books, his house, his ministers, are all included under this article. And when, through any cause whatsoever, we maltreat, despise, or injure those, or any part of them, we forfeit our right to the use of this divine petition.

THY KINGDOM COME.

The fecond clause of this inestimable prayer is, that his kingdom may come: that is, not only his general, and providential kingdom, by which he governeth the world; for that being always come, is capable of no farther amplification; but also, and finally, the kingdom of grace, that that may be promoted in the hearts of finners, in their being converted by the preaching of the gospel : by which also we pray, that God would dethrone sin and Satan both in our fouls, and in the fouls of others; that fo the grace of God may be increased in us; and likewife we hereby pray, that the kingdom of glory may be hastened: and that we, and all the elect, may be preserved blameless to the coming of our Lord and Saviour Jesus Christ, in his kingdom; that kingdom which

which shall have no end, when he comes in the clouds of heaven to judge both the quick and the dead.

THY WILL BE DONE.

By this petition, the perceptive will of God is rather to be understood, than his providential will. In the former, we are univerfally bound to obey, and in the latter chearfully to fubmit to, how much foever it may feem to thwart our worldly interests. From this petition we learn, that it ought to be not only our constant care, but our, daily prayer, and study, and endeavour, to do the commanding will of God on earth, as it is done by the angels in heaven: that is, with all the diligence and constancy, with all the speed and readiness, and with all the alacrity and chearfulness, which our imperfect state is capable of acting with: imitating, as near as we can, the bleffed angels, who execute the divine commands without the least regret or reluctancy; nay, with the greatest pleasure and delight.

It may not be improper to observe in this place, that our Lord's Prayer confifts of fix parts, or petitions; of which the three parts (which we have, already spoken to) are relative to God, and his honour only; the three last, of which we are now going to speak, respect merely ourselves; and ask for fuch bleffings as are necessary to our important

and eternal happiness.

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GIVE US THIS DAY OUR DAILY BREAD.

Here let us note, that all the comforts and conveniencies of life, with whatever is requisite for the fupport of human nature, are all comprehended by, and under that one phrase of bread, which we commonly call the staff of life: and here we must obferve the modifications of this petition. First, the bread

100 THE UNIVERSAL

bread must be our own, not any others; and also what we have a civil right to, as men, and a cove-

rant right to, as Christians.

Secondly, it must also be daily bread, and reason good that it fhould be fo; for, by this means, we are put in mind of our continual dependance upon God, not only for our lives, but for all the supports of life which we enjoy; and are likewise hereby put in mind of our mortality, feeing, without these supports daily given us, we could not sublist. We have here also the way and manner of conveying all these good things to us; it is in a way of free gift, give us our daily bread. Here let us take notice of two things: First, that we cannot give it to ourfelves; it is not to be had by all that we can do: and yet we are to labour for it, for in the fweat of our brow we cannot eat it, but it is by the bleffing of God upon our labour that it is given us; and therefore, Secondly, when we have it of God, it is given us as a free gift, of his free good will towards us, and not paid as if a debt due either to our national or religious excellence.

FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

There is no duty enjoined us, either in the law or gospel, more contrary to our corrupt nature, than this of forgiving injuries; and therefore, our Saviour expects it, not only in this his prayer, but frequently inculcates it elsewhere among his celestial lessons; assuring us, that forgiving others is the indispensible condition upon which we may expect forgiveness ourselves; and therefore, every time we go to God in prayer, and beg forgiveness of sins, as we forgive others, if we do not forgive them heartily and sincerely, sully and freely, readily and willingly, our prayers are but a fort of imprecations against ourselves;

ourselves; but here we ought to take notice, that this precept of our Saviour for forgiving others, concerns only all private persons, and for private offences committed against one another, and is not unbounded, to reach magistrates in the execution of justice for him; Is the minister of God a revenger, to execute wrath upon him that doth evil?

In this petition, there are some things implied: namely, That we are all finners, and as fuch fland in need of pardon and forgiveness: that our fins are debts, nay, wilful debts; repeated, innumerable, inexcufable debts; debts, not discharged without great difficulty, and yet, if left undischarged, bring upon us the utmost ruin and misery: that we are obliged to pray as constantly for the pardon of our fins, as for our daily bread; for we fin every day. Seeing we are to pray for forgiveness of our sins, it strongly supposes, that it is impossible for us ever to fatisfy the justice of God for them; let therefore our minds be full of charity, when we put up this supplication, free from rancour, and ill-will, and all defires of revenge, without any fecret grudge against another; and not only fo, but let us be ready upon any occasion to help them (for such is our Lord's fense in these words) and to do any office of lucre and service to them that offended us. Nay, we must admit our offending brother into friendship and familiarity, or else how can it be forgiving him from the heart, if our heart be not towards him, as it formerly was?

But to enlarge a little farther on this duty of forgiving injuries, let us confider, that such is the frailty of our corrupt nature, that we ourselves are subject to offer wrongs, and as we, in such abuses, would be willing to be forgiven, it is but just and equitable in us, to be as ready to forgive others. Consider, that there are some offences, against which there is no law, that so we may exercise our charity

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in passing them by; such as frowardness, and pecvishness in old age, rashness and passion in young men, ambition, and the love of same in others: now these we should overlook, though they should ungenerously resect upon us, because it is the glory of a man to pass by an injury. If men upbraid us with ignorance, want of skill, lowness of deceit, poverty, or any personal impersection, either those things are true or salse; if true, we ought to strive to mend what is amiss, where it is in our power to mend it: if they are salse, let us rather pity, than be angry with our maligners. Again, as I have said before, let us consider, if we do not forgive others, God will not forgive us; which evil, of all others, in them have the most prevailing argument.

LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

This is the fixth and last petition of the Lord's prayer; by which we are taught to pray for two things; a preventing mercy, Lead us not into temptation; a delivering mercy, But deliver us from evil. In the former it is supposed, that we are unable to keep ourselves from temptation, and that partly, because of our natural depravity, and partly, because of our carnal fecurity: that it is God that must keep us from Satan's affaults, and those traps and fnares which he every-where lays in ambush for us: that it is our own daily duty to be earnest and intent with God in prayer, not to suffer us, by the with-holding of his grace, or in a way of punishment for fin, to run into those circumstances which may prove snares to us; but daily to afford, us such a measure of his grace, as may keep us from falling by temptation, and not leave us fallen under the temptation, but to recover us speedily by his power, and enable us to stand more firmly for the future.

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In the last part of this petition, But deliver us from evil, we pray for delivering mercy, to be delivered from evil; by which may be understood, Satan the evil one, but chiefly and principally the evil of fin, without which, Satan could do us no hurt; and fo we pray here, that God would graciously preserve us from those vicious inclinations of our minds, and evil dispositions of our hearts, which render us so prone and ready to comply with, and yield to the, temptations of Satan. Here we may see the ugly and deformed face of fin; it is evil; evil in its author and original; it is of the devil, the evil one. It is evil also in its effects and fruits; it doth debate and degrade us, render us filthy and polluted, and both be-fools and deceives us; and at last, without unfeigned repentance, configns us over to eternal

punishment.

The last thing we have to observe from this excellent prayer is, the conclusion of it; which, though added of latter years, yet is univerfally received by the reformed churches, and is full fraught with very cogent arguments for prevailing with Almighty God for obtaining the mercies prayed for; which I shall briefly take notice of in the order in which they are laid down: I. For thine is the kingdom; that is, thou art the only absolute and rightful fovereign, and all men are obliged to honour thee, and obey thy laws: thou art the supreme governor of the world, and king of thy church; therefore let thy kingdom come, and thy will be done. 2. Thine is the power; therefore give us daily bread, and forgive us our daily fins; for thou hast power to fupply the one, and authority to pardon the other: the power of God is a mighty encouragement to prayer; and faith in this power of God, has a mighty prevalency in prayer with God. 3. Thine is the glory; that is, thine will be the glory: as if we should fay, Lord, by enabling us to hallow thy name.

by owning thy kingdom, by doing thy will, and by providing for us, and pardoning of us, thou wilt have much glory by us and from us. And this teaches us, that as our prayers in general ought to be argumentative; so, an argument in prayer drawn from the glory of God, is a mighty encouragement to hope, that God will both graciously hear and aniwer. 4. For ever and ever; that is, thy kingdom is eternal, thy power is eternal, thy glory is eternal; the God whom we pray to, is an eternal God; and this attribute of God is improvable in prayer, as an encouragement to expect the same bleffings from God, which others had before us; for he is yesterday, to-day, and the same for ever. The last word in this prayer, is Amen, which is a word used in all languages; and imports an hearty affent to our own prayers, a defire to receive the mercy prayed for, and an humble affurance that we shall be heard and answered; and is as much as if we should say, As we have prayed for, and defired these things at thy hands, O Lord, so we do believe, that in thy good time, thou wilt, for Christ's sake, grant the same to us: for it is a feal, not only at the conclusion of the prayer in general, but of every petition in it also, to ratify and confirm it to ourselves: as for instance, when we fay, Hallowed be thy name, our hearts must say, Amen; that is, as I desire grace to fanctify thy name, fo I believe, O Lord, thou wilt enable me to do it; and so of all the rest.

I will now conclude the whole of this subject, with a short application, shewing the uses of the

Lord's Prayer.

Has our bleffed Lord given us a form of prayer of his own composing? Then let that have the preference of all others: and to this end, let us meditate on the use we are to make of it. I have already said, that the principal use of prayer is to be a pattern and direction, whereby the church of God,

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and every member of it, may make their wants known unto him upon all occasions. Let me now shew how the Lord's Prayer is to be made a pattern for our prayers; which will appear, by applying the several petitions in this prayer, to the special times of prayer, which are morning and evening; and to the special occasions of prayer, which are either on some matters of moment, in times of affliction, and in the hour of death.

I. In the morning this prayer is useful for us, before we fet upon the duties of our calling; for, 1. We must beg of God, that in the use of our calling we may fanctify and hallow his name, and advance his glory. 2. That he would rule in our hearts by his grace, and guide us by his word that whole day. 3. That he would enable us to do his will that day, and not our own, and that with alacrity and delight. 4. That he would enable us to depend upon his providence that day, for all things needful for this life. 5. That he would humble us in ourfelves for our fins, and give us repentance for them, and pardon them for Christ's fake, that so no judgment may befal us for them; and that our hearts may be inclined to love and mercy towards our brethren, as we defire mercy with God for our own fouls. 6. That God would strengthen us against temptations, that neither the world, the flesh, nor the devil prevail against us. And of all these mercies, we may be affured, because the kingdom, power, and glory belong to him alone.

II. In the evening also we may comfortably make use of this prayer, in the committing of ourselves to the protection of God that night: and that, r. In intreating him to bless our rest to us, that we may be the fitter to glorify God. 2. That we may sleep in safety under his gracious government. 3. That we may do his will, as well in rest, as in labour; in the night, as in the day; secretly, as well as in

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to his heavenly kingdom.

III. In matters of moment, this prayer may also be properly made use of for our success therein. 1. That in the management thereof, we may sincerely desire and design the glory of God. 2. That he would guide and govern us in the doing thereof. 3. That our great design in all our actions may be to do the will of God, and to do all we do in obedience to his will. 4. That we may by faith rely upon his providence and blessing, for the issue of all our undertakings. 5. That our sins may not frustrate our lawful designs. 6. That neither Satan, nor our lusts, may, through their temptations, obstruct us, but God would deliver us from them all.

IV. In times of affliction this prayer may be also proper for us. 1. That we may honour God in patience and forbearance in that condition. 2. That God would over-rule all our afflictions for our good.

3. That we may be as willing to do God's will in adversity as in prosperity. 4. That we see and advance his providence therein, and rely upon him for our deliverance. 5. That our fins may not add to our afflictions, but that our fins being pardoned, our afflictions may be sanctified to us. 6. That when our afflictions overwhelm us, Satan may not overcome us by his temptations, but that God would deliver us.

V. In the hour of death, we may also comfortably make use of this prayer: 1. That we may glorify God in sickness and death, as well as in life and health. 2. That God would govern us by his word and spirit in our hearts, above all that we may

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have felt in the time of our health. 3. That we may as chearfully and readily obey God, dying as living. 4. That God would bless means for our recovery, if it be his will; and however, make us rest satisfied in his providence, even in death itself.

5. That we may be truly humbled for our sins, and render up our souls into the hands of God, with comfortable assurance of his mercy in the hour of death.

6. That seeing Satan is then busiest, when we are weakest, that God would magnify his mercy in strengthening our souls against all the assaults of the devil. Thus we see in all conditions, what a sweet and comfortable use we may make of this excellent prayer.

THE APOSTLES CREED.

THE great respect and veneration that hath in all ages been paid to the Apostles Creed, as it is usually called, may in some measure apologize for this new exposition, or any other discourse about it. It would be not only tedious, but also infinite, to transcribe the encomiums that every where abound in the antient writings, on this short synopsis and compendium of the Christian faith. St. Augustin calls it, the illumination of the foul, the perfection of believers, by which the bond of infidelity is diffolyed, the gate of life is opened, and the glory of faith is shewn; little, indeed, in words, but great in mysteries; short, so as not to oppress the memory, yet comprehensive, so as to exceed the understanding: worthily, therefore, is the Creed to be attended unto, fince, whatfoever is prefigured in the patriarchs, declared in the scriptures, as foretold in the prophets, concerning the bleffed Trinity, and the mystery of our Saviour's incarnation, death, and crucifixion, is F 6 contained

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contained in it. These, and many other such like noble and majestic expressions, were made use of by the primitive writers and panegyrists, to declare their esteem of the Creed, which, through the divine affist-

ance, I shall endeavour a little to explain.

The Apostles Creed was by our ancestors very fitly termed a fymbol, because it was studiously concealed from the Pagan world: indeed, there are frequent and earnest exhortations in the writings of the primitive fathers to preferve and hide the Creed from public knowledge and observation, that the unworthy and profane might not have this fecret of God with them; nay, so exact and punctual were they in this regard, that the Creed was not declared to the catechumens themselves, till just before their baptism, when it was delivered unto them, as that private mark or fign, by which the Christians mutually knew each other; and from hence it feems beyond dispute, that the title of symbol, which in early times was given to the Creed, was derived from the fymbols used in the religious rights of the heathens; in allufion whereunto, the Creed is fo termed, because it was delivered unto persons at their initiation and admission by baptism into the visible church, as that fecret mark and fign, by which they should be known from all others, and mutually know each other.

The authors and composers of this Creed have, for many ages successively, been esteemed the apostles themselves, from whence it is called the Apostles Creed; but besides this opinion, that the apostles were in general the authors of the Creed, some have advanced one step farther, and affirmed, that every apostle inserted his particular article; by which, according to the number of the apostles, they have divided the Creed into twelve articles, allowing one article for each apostle, as thus; Peter said, I believe in God the Father Almighty; John, Maker of beaven

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and earth; James, and in Jesus Christ his only Son our Lord; Andrew, who was conceived by the Holy Ghost, born of the virgin Mary; Philip, suffered under Pontius Pilate, was crucified, dead, and buried; Thomas, he descended into hell, the third day he rose again from the dead; Bartholomew, he ascended into heaven, sitteth at the right hand of God the Father Almighty; Matthew, from thence shall he come to judge the quick and the dead; James the son of Alpheus, I believe in the Holy Ghost, the holy catholic church; Simon Zolates, the communion of saints, the forgiveness of sins; Jude the brother of James, the resurrection of the body; Matthias, life everlasting. Amen.

Now, as to the truth of this tradition, I think it is altogether to be denied, and that for feveral reafons, but in particular, that it was nigh four hundred years after Christ, before the framing of the Creed by the apostles was ever heard of: moreover, had the apostles been the real formers of the Creed, before their dispersion from Jerusalem, it cannot be imagined that Saint Luke, in the history of their Acts, would have wholly omitted fo confiderable a fact as this: neither can it be conceived, but that the innumerable councils and fynods amongst the primitive Christians, or at least some of them, would in their decisions and determinations of faith and doctrine, have had fome reference or other to this apoftolical system, as their standard and basis, if any such there had been; whereas, no fuch thing appears, but the contrary thereunto; for, as they never mentioned any fuch Creed, fo as occasion offered, they composed new Creeds, and even performed one of the highest parts of the Christan religion, I mean baptism, by them.

But though this Creed be not of the apostles immediate framing, yet it may be truly stiled apostolical, not only because it contains the sum of the apostles doctrine, but also, because the age thereof is so great, that its birth must be setched from the very apostolic times. It is true, the exact form of the present Creed cannot presend to be so ancient by sour hundred years; but a form, not much different from it, was used long before. And as there was so great a diversity of Creeds, as that scarce two churches did exactly agree therein; yet the form and substance of every Creed, was in a great measure the same; so that except there had been, from the very plantation of Christianity, a form of sound words, or a system of faith delivered by the first planters thereof, it is not easy to conceive, how all churches should harmonize in the method and order of them.

Wherefore, having premised this observation, I shall now endeavour to give the best account I can of the authors and framers of the Creed, and of the designed meaning of the several articles thereof.

As for the authors thereof, it cannot be denied, but that they were several and many; the Creed was neither the work of one man, nor of one day, but, during a long tract of time, passed successively through several hands, ere it arrived to its present perfection: first, some of the articles therein were derived from the very days of the apostles; secondly, the others were afterwards added by the primitive doctors and bishops, in opposition to gross heresies and errors that sprung up in the church.

As for the first of these, that some of the articles were of the very inserting of the apostles, this will appear, if we consider, that the apostles and evangelists were the first sent forth to preach the gospel, and to convert the world, both Jewish and Pagan; when they formerly received any one a member into the Christian church by baptism, they did then particularly demand his assent to the Christian faith, and a declaration of his belief thereof; an example whereof, we have in the eighth of the Acts, where, after the conference between the eunuch and Philip,

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when the eunuch testified his desire to be baptized, Philip told him, that if he did believe with all his heart, he might; unto which, when the eunuch replied, that he did believe Jesus Christ to be the Son of God, then Philip baptized him, but not before. - From which fingle instance it is manifest, that the apostles and first preachers of the gospel required the affent of all persons at baptism to some of the particular articles of the Christian faith, which was the platform and model of the Creed, fince that time, always used at baptism. Which of the particular articles of our present Creed were inserted therein by them, I shall more largely shew in their particular order, wherein they are disposed in the rule of faith. It is sufficient in this place to say, that they were the articles of the existence of God; the Trinity; that Jesus was Christ, or the Saviour of the world; the

remission of sins, and the resurrection. Not long after the apostles days, an

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Not long after the apostles days, and even in the apostolic age itself, several heresies sprung up in the church, subversive of the fundamentals of Christia-To prevent the malignant effects whereof, and to hinder fuch heretics from an undifcernible mixing themselves with the orthodox Christians; as also, to establish and strengthen the true believers in the necessary truths of the Christian religion, the Christian virtues opposite to those heresies were inferted in the Creed; and/together with those other articles, which had without any intermission been constantly used from the time of the apostles, were proposed to the affent and belief of all persons who came to be baptized. The governors of the church, judging this a prudent and an effectual course, to preserve the fundamentals of religion from being undermined and overthrown by cunning and fubtle heretics, which is the fecond way by which the Creed was composed, viz. the doctors and governors of the church did add unto those of the apostles other articles.

112 THE UNIVERSAL

articles, in opposition to gross and fundamental heresies and errors, as they appeared and grew up.

This being then the method whereby the Creed was framed, although nothing that is contained therein must be believed any farther than it agrees with the holy scriptures, yet the intended sense of the greater part thereof, is not to be fetched from thence, but from the writings of the fathers, and from those heresies against which it was designed; which expression may, at the first hearing, be perhaps esteemed by some too hasty and inconsiderate; but the nature of the thing well resected on, makes it evident, and beyond contradiction. I shall now proceed to the explication of the several articles of this standard of our faith. And, first,

I BELIEVE IN GOD THE FATHER ALMICHTY, MAKER OF HEAVEN AND EARTH;

I believe; herein are two things observable; the first whereof is, the number wherein the word believe is expressed, which is not the plural we believe, but the fingular, I believe; to the end, that many might recite or affent unto the Creed together, yet each one declare his proper personal belief thereof. But there is farther observable in these two words, the act mentioned or specified therein, viz. believing; which, that I may avoid all needless and impertinent criticisms, I do in brief apprehend to mean, in this place, no more than the full and undoubted affent of our mind and understanding to the truth and verity of every particular clause and article contained in this Creed; the first whereof is, that we believe in God, not only as to the certainty of his being, but in all the due and congruous notions to his nature and essence; as that he is the first cause and fountain of all things, infinite, unbegotten, immortal, perpetual, only, whom no bodily shape can describe, or circumspection ti th m w

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circumspection determine; without quality or quantity, disposition, motion, or habit: nor is it enough that we believe; the devils believe and tremble; we must also solely love God, and live to him; for as we are to believe with the heart unto righteousness, and confess with the mouth unto salvation, so we are to bring forth fruits thereof, in a holy and blameless conversation.

AND IN JESUS CHRIST HIS ONLY SON OUR LORD.

Here, by believing in Jesus Christ, we profess, that there was fuch a man as was known by the name of Jesus of Nazareth; which word Jesus was an usual name among the Jews; and that this Jesus was the Christ, or the Messiah, which was constantly a part of the Creed, from the very beginning of the gospel, it being the foundation of Christianity, and that article of our holy religion, which was most violently assaulted by the Jews. The word CHRIST fignifies anointed; unction was used among the Jews on feveral occasions: in allusion whereunto, Jesus is called Christ, from his consecration to his tripple office of king, prieft, and prophet; but his unction is to be understood in a spiritual sense; God the Father was his anointer, and the Holy Ghost the oil which was poured upon his human nature at his conception and baptism. His only Son: wherein are two things confidered; first, that he is the fon of the father; his fon, which was foretold by the prophets; whence the Meffiah, and the fon of God were controvertible errors amongst the Jews, at the time of our Saviour's appearance. Christ was the Son of God in feveral respects, but in one way particularly, which is the fecond thing in this clause, that he was his only Son. The title Lord, denotes the dominion of Christ, who is Lord by way of eminence, being supreme Lord over all;

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114 THE UNIVERSAL

and particularly the Christians Lord; whence, Our Lord. Let every one then, by a contrite heart, and regenerate life, make him indeed their Lord. We acknowledge we believe him; but do we love him, in whom we believe? O how should we be less than his admirers, so long as we believe him to be our Saviour! But where are the signs of this affection? If we truly love him in whom we believe, we will rather cease to live, than banish our affections from one that has loved us so tenderly.

WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.

After the confession of our Saviour's divine nature and lordship, the Creed descends, in the next place, to his humanity, affirming the person who was just before named the Son of God, and our Lord, to be conceived of the Holy Ghost, and born of the Virgin Mary: by that, and the following expressions, declaring the reality, certainty, and manner of his incarnation. That he, who was the Son of God, did for us men, and for our falvation, become the Son of Man, not disdaining to take upon him the feed of Abraham, and to become in every thing like unto us, fin only excepted; that he might redeem and fave us, and, in our nature, vanquish and overcome the devil, who had captivated and enflaved us. This is that divine and aftonishing effect of his goodness and mercy, which ravishes the holy angels, and caused those harmonious choristers of heaven to fing at his coming into the world that triumphant fong, Glory be to God in the highest! on earth, peace and good will towards men!

SUFFERED UNDER PONTIUS PILATE, WAS CRU-CIFIED, DEAD, AND BURIED.

Here the circumstances of our Saviour's passion are introduced, as having been particularly attacked

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by some infamous heretics, who affirmed, that Christ did not fuffer at all; but that Simon of Cyrene, the bearer of his cross, being taken by the Jews for him, was crucified in his stead; which horrible opinion being an evident subversion of the gospel, and a total destruction of the very foundation of Christianity, it is no wonder, that to declare our faith in Jesus Christ, and that a true and real man fuffered, the composers of the Creed inserted this clause, that every true believer might at once yield his affent thereto: but, lest it might be by any one imagined, that the beholders were cheated by a delusion, and pretended crucifixion; or, that by forcery, the distance of the object, or any such like way, their fight had been imposed upon, to apprehend him who was nailed upon the cross to be a true and substantial man, whilst he was no other than an imaginary appearance, it is further afferted in the Creed, that our Lord was not only crucified, but also dead; when on the one hand, being deprived of all vital operation, he could not by magic, or any other tricks, deceive them; and on the other hand, they themselves, without any impediment, might freely employ all their fenses to look into the certainty and reality of his bodily substance.

And to this is added, that he was buried; which, as one of the fathers remarks, was a sufficient confutation of those who imagined, or pretended to imagine, that Christ had not actually suffered a corporal death; for it was neither his soul or his godhead which the grave received, but his body; for graves are prepared only for bodies. It is observable too, that the framers of the Creed have mentioned all these things to have happened under Pontius Pilate, lest, in any manner of way, it should be

reputed to be a wandering or uncertain tale.

HE DESCENDED INTO HELL.

We are now come to that famous article of our Saviour's Descent into Hell, the truth of which has never been denied, or questioned by any: for the holy scriptures do so expressly affert it, that, as St. Austin fays, none but infidels will deny it. But that which has rendered this article so noted, is, the various fenses that have been given to it; the particulars whereof are fo multiplied, that I shall not go about to enumerate them, it being enough for me to give the most natural, easy, and generallyreceived opinion: and, first, the place whither Christ descended, which is said to be hell. The word in the Greek fignifies no more than an invisible place, wherein all feparate fouls, whether good or bad, are received and contained; fo, that we are not to suppose that the soul of Christ, which alone is refered to in this place, being disjoined from his body, went into that place of torment, which is generally conceived by our word hell; nor, that it means that he merely and simply went into the grave, as hath been supposed by many. The opinion of the primitive christians, I find, to have been, that hell in this place meant, as I have faid before, the common receptacle for departed fouls, both good and bad, being divided into two mansions; in one whereof, the fouls of the wicked remained in torment; and in the other, those of the godly in joy and happiness, both of them expecting the general refurrection: this is amply authorized by our Saviour's expression to the penitent thief on the cross, This night shalt thou be with me in paradise. Nor are we to take the word descended here as signifying, that the place where the foul of our Saviour went, was below the furface of this earth, but merely implying the passage of it into the habitation of bleffed and difunited spirits;

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in which simple sense of motion from one place to another, it is frequently used in the works of the inspired writers.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

Hitherto we have beheld our Mediator and Redeemer in the inglorious estate of his humanity. His exaltation now follows, when that fun of righteoufnefs, which fet in rednefs and obscurity, now runs with height and splendor. The earth could not detain his body, nor hell his foul; but each delivered up their prey: The third day he rose again from the dead; that is, his body and foul were reunited, conflituted the same complete man and perfon that was before; the certainty of which refurrection is absolutely necessary to the Christian religion; feeing, without that, it would be no better than a vain and frivolous imposture. The great advantage which the gospel promises, is the remission of fins; the affurance whereof depends upon the certainty of our Saviour's refurrection; for that declares the virtue of his fufferings, and the efficacy of his undertakings for us; and that God's wrath is now appeafed, and he becomes propitious to mankind.

And that this should make up an article of the Christian Creed, is by all means fit and agreeable; since so much depends (our All indeed) upon our belief of it. For St. Paul declares, The righteougness of faith saith thus: It is the purport of the Christian institution, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, THAT GOD RAISED HIM FROM THE DEAD, thou shalt be saved. O Lord, then, incline us, we beseech thee, to believe; let us rise from sin, and live to righteousness, that so thou mayest not have cast thy pearls before swine, and risen in vain!

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HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.

After our Lord's refurrection, follows his ascenfion into heaven; which imports, that he left this world, and, mounting through the air, ascended into the heaven of heavens, the throne of God, the habitation of the Most High; upon the truth of which depends our own ascension; for if our Saviour be not ascended into heaven, it will be impossible for us ever to ascend thither. This is the foundation of our hope, the anchor of our fouls, both fure and stedfast; that the man, even Jesus, is entered for us within the veil; that he is gone to prepare a place for us, that where he is, there we may also be. This article seems to have been introduced into the Creed, to obviate an herefy crept into the church, which owned, that Christ's foul, but denied that his flesh, ascended into heaven. his fitting at the right hand of God, we are not to imagine him confined to that fingle posture of body, in diffinction to all others, feeing St. Stephen faw him flanding by the right hand of God; but we are to understand his habitation, mansion, and continuance by the Father's right hand, where, right hand is not mentioned as if God the Father had an arm or shape, a right and left side; but by the right we are to conceive the highest happiness, where are righteousness, peace and joy; as the goats in the scripture are said to be placed on the left; that is to fay, in mifery and torment.

From whence he shall come to judge both the quick and the dead.

This is the last particular that is attributed to the Son; and the meaning of it is no other than this, that

that all mankind, in foul and body, both good and bad, the dead, as well as those then living, shall appear at the last day before the tribunal of Christ, to receive from him according to what they respectively did in the sless. "The Father," saith the apostle, "judgeth none, but hath given up his judgment to the Son." Lord, prepare us for this great trial, this tremendous affize! for when the righteous shall scarcely be saved, what will become of the wicked? When the axe of thy judgment shall not spare the green tree, what will become of the dry? O miserable sinner! nothing then will befall thee but destruction, unless that loving Jesus, who died for thee, deals not with thee in mercy, rather than in judgment.

I BELIEVE IN THE HOLY GHOST.

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The faith of an orthodox Christian having been already declared, the Creed proceeds to add, that we must also believe in the Holy Ghost. It may, perhaps, feem strange to some, when there is so much declared in the Creed, relating to the Father and the Son, so little should be said of this third person of the Trinity; but there was not so great a controverfy in the primitive church concerning the divinity of the Holy Ghost, which we are to believe the spirit of comfort, truth, and lenity, without which, it is impossible to please God; for as he promised to his apostles a Comforter, so, in the shape of a dove, and in the form of cloven tongues, there appeared to them this promised Comforter. Let us not then, if we really believe, by hardness of heart and perverseness of life, aggrieve the holy Spirit of God. Thus to believe, if we are not penitent, will rather be a means of drawing on us, than averting from us, God's heavy judgments.

THE HOLY CATHOLIC CHURCH.

It here behoves us principally to confider the sense of the word Church, and the affections thereof, which are three; namely, amity, sanctity, and universality; from whence it is manifest, that though it be capable of various significations, we are to understand by it, the visible, catholic, universal church, which comprehends within its bounds all mankind, who, throughout the whole world, make visible profession of the Christian religion, and own the doctrine delivered by our Saviour and his apostles, who, though necessarily divided into many separate congregations, yet compose but one general church, which is here affirmed by the Creed to be one holy and catholic.

THE COMMUNION OF SAINTS.

The term faints is not in this place to be strictly confined to those who are really and internally holy, but it is to be understood as the former article, of all the several members of particular churches profeffing Christianity, as St. Paul directs his epistles to the faints which are at Ephefus: And, the term faints being thus explained, it will not be difficult to apprehend the meaning of the other term communion, which appears to be this, that there is, and ought to be, a mutual intercourse and society between the several Christian congregations, whereby they declare, that though necessity and conveniency oblige them to affemble in diffinct places and bodies, yet are they nevertheless all members of the same body, of which Jesus Christ is the head: that they are all guided by the same spirit, and governed by the same general rules; so that whatsoever is received into communion in one church, is freely admited into any other.

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THE FORGIVENESS OF SINS.

The terms of this article are so plain and easy, that it scarce requires any explication; it is in brief no other than this, that God, for the sake of Christ, will freely remit and forgive all manner of sins, and release their obligations to punishment, unto all such as shall unseignedly repent, and believe the gospel.

THE RESURRECTION OF THE BODY.

It is evident, that the refurrection from the dead. hath always been a part of the Creed from the very beginning of Christianity; it being a point on which the whole christian religion feems to depend: and this important doctrine being violently stormed and attacked on every fide, both by heathens and heretics, we may from thence fairly conclude, that the apostles would not omit to require an affent thereunto at baptism, but make use of that most sacred tye and highest obligation, to confirm and fettle their converts in their belief. However, it must be observed, that though the apostles and primitive fathers designed by this article to declare the refurrection of the felf-same body, yet they always understood, that the qualities thereof should be changed and altered; that from mortal and corruptible, it should become immortal and incorruptible, and as it may be called a fpiritual body.

THE LIFE EVERLASTING.

The rulers of the primitive church subjoined to the resurrection of the body, the life everlasting, in opposition to a set of heretics, who professed that only the spiritual, and part of the animal substance G of man should be immortal, and it includes the final and eternal state of every man, of the damned in hell, as well as of the blessed in heaven; that, on the one hand, the wicked and miserable shall for ever suffer under the hands of divine vengeance; and that, on the other hand, the godly and blessed shall for ever live in the perpetual fruition of a pure and undisturbed state.

THE TEN COMMANDMENTS.

HOPE this book will fall into no person's hands, who, at the time of their opening it, will be ignorant, that the Ten Commandments were written immediately by the finger of God himself: the excellence of their nature, indeed, declares no less, had we not the unquestionable warrant of holy scripture to assure us of it: but we are not for this reason to suppose, that when God delivered those sacred tables to the Jewish law-giver, Moses, for the use of which nation they were principally intended, though now equally binding to all mankind, who are equally heirs of the covenant: we are not to suppose, I fay, that the world was without moral laws, which are necessarily implied by the very existence of society; but we may fairly determine, that these were the first body of written laws, which had the fanction of Heaven. It would be needless to dwell upon their praises; it is sufficient to say, that all Christian nations, and many others, have received them, for the most part, as the foundation of their political fystem; and that several writers among the antient heathens have not scrupled to pronounce them the noblest work of man, though they did not allow the divinity of them.

I.

I am the Lord thy God, thou shalt have no other gods but me.

This commandment is more directly levelled against the fin of idolatry, to which the Jewish nation, after their long captivity among the heathen Ægyptians, were fearfully addicted. But to us Christians, it implies a perfect dependance and hope in the power and goodness of God; a forsaking of all worldly pomps and vanities, for his fake, and dedicating both our bodies and fouls entirely to the divine will and service; and we break this commandment as verily and effectually as the Jews did in worshipping a golden calf, when we are more anxious about our earthly, than heavenly welfare; when we pay respect to man (which we are too apt to do) and neglect what we owe to the Omnipotent. O slavish folly! O worse than heathen idolatry, to kneel to the creature, and forget the Creator, who made the world, and can deftroy it in a moment!

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II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down, nor worship them; for I the Lord thy God, am a jealous God, visiting the sins of the father upon the children, to the third and fourth generation, of those that hate me, and shewing mercy unto thousands, of those that love me, and keep my commandments.

The former part of the second commandment evidently bears the same tendency with the first, and G 2

124 THE UNIVERSAL

was calculated purely for the Jews, and to forewarn them against those abominable and ridiculous fuperstitions, which were practised in that seat of idolatry, the kingdom of Ægypt, where the bigotted people were so stupidly foolish, as to worship beafts, fishes, and even plants; insomuch, that a leek was among the number of their gods: but the latter clause has created much controversy among the divines, and feveral arguments, more weighty in the form than in the matter, have been brought for and against God's visiting the fins of the father upon the chidren: that the innocent should suffer for the guilty, does at first, indeed, feem a little inconfiftent with the divine justice; but if we confider. that this is only with regard to temporal bleffings. and that God frequently swears by himself in his holy word, to protect and favour the offspring of the righteous; it feems but equally just, that the children of the wicked should smart for the crimes of their ancestors: fure I am, that this thought should be a continual bridle to restrain us from fin; for when we confider, that we are not only pulling down God's vengeance on our own heads, but upon the heads of generations yet unborn, who must suffer for the enormities we are committing, what man, not lost to all feelings of humanity, but must feel fentiments of remorfe, and, before it be too late, by repentance, prevent so horrid a consequence.

III.

Thou shalt not take the name of the Lord the God in vain, for the Lord will not hald him guiltless who taketh his name in vain.

Of all the commandments, there is none, the precept of which is fuller in force at this day, than the one we have here under confideration; and when

when I bethink myself of the manner in which the name of the divine Majesty is treated every day, I cannot help fluddering for the poor wretches who fo wantonly feek their own damnation. God here tells us, that he will not hold that man guiltless who taketh his name in vain; which is in fact faying, that he will judge and punish them. Good God! what then must become of thousands, in whose mouths his facred name is as familiar as the commonest word in their language, who make no more of fwearing by the name of the Almighty, and that upon the most trivial occasions, than if it was only a phrase to fill up conversation? Blasphemous creatures! better had your tongues been torn from the roots, before you had learned the use of them, than that you should have made use of them in this manner. But what shall be the fate of that monster, who shall use the name of God to abet a falsehood; who shall call the eternal Creator to witness an untruth? What hell can be bad enough for perjury. when the flightest abuse of God's name is threatened with his tharpest indignation?

IV.

Remember that thou keep holy the fabbath day, fix days shalt thou labour, and do all thou hast to do, but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, the cattle and the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the seventh day, and hallowed it.

The whole precept lies in these words, Remember the sabbath day: to keep it holy. In which short sence,

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tence there are two branches; and all the following part of this statute is only for explication of them,

and enforcing the duty therein required.

The first branch of this precept is, Remember the sabbath day: that is, remember the day of rest; for sabbath, in the Hebrew language, signifies rest. The second branch is, Remember to keep such a day holy: that is, to separate it from other days, and

confecrate it to the Lord.

If you ask, What day is meant by the day of reft? The explication of that first branch immediately follows in these words; Six days shalt thou labour, and do all thy work; but the seventh day is the fahbath [or rest] of the Lord thy God. Nothing more is here expressly required, but that after every fix days labour, there should be a day of rest. different method of computing days, in order to fix upon the seventh for stated rest, is not inserted in this law; and it is a circumstance that may be altered (as I have before observed) without overthrowing the obligation, or at all weakening the force of this command. This law is expressed in general and extensive terms, Six days shalt thou labour, and do all thy works; but the seventh, [that is, after those fix] thou shalt do no work.

If it be asked concerning the second branch of this law, How such a day is to be kept holy? In answer to this, a particular explication is added also, in the body of the command; namely, Thou shalt not do any work, thou, nor thy son, nor thy daughter, &c. The word here rendered work, according to the strictest sense and meaning of it, signifies trade, or calling. And so in the literal acceptation of this part of the precept, I have already shewn, that it is perpetually binding. Thou shalt not do any work, in the way of thy trade, or worldly employment, on this day. But according to the Jewish explication of doing no manner of work, we are not bound by this law; be-

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ing fince taught much more reasonable things, by him who is Lord of the sabbath.

The closing part of the command adds some very powerful reasons for mens keeping holy the sabbath: because, in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; where sore, the Lord blessed the sabbath day, sor the day of rest and hallowed it. When God had made the world in six days, he then rested the seventh: and he, therefore, requires, that (analogous hereto) men should keep a day of holy rest after every six days labour. Then it follows, God blessed and hallowed the day of rest; which is a farther reason why we should religiously observe it, and count it a blessed and delightful day. These reasons have been considered in another place.

V.

Honour thy father and mother, that thy days may be long in the land, which the Lord thy God giveth thee.

This commandment is the only one of the ten, which has the promise of an immediate reward annexed to the observers of it, and is so obligatory, both in respect to God and nature, that I should think very little necessary to be said in recommendation of the strictest obedience to it. The word bonour here bears a very large import, implying, not only all that respect and reverence which is due from every child to its parent, but all those relative duties of love, friendship, tenderness, and obedience, which may reasonably be supposed to spring from them: for whom, indeed, shall we value and hold dear, if not those, who, under God, gave us life and being? whom shall we attend with deference and distinction, if not those who nursed us, educated us, and defended us from all those evils and mis-

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128 THE UNIVERSAL

fortunes? to which helples infancy is obnoxious. But though the word parent, in this commandment, points in a particular manner at this grand character, yet may we, without over-charging the expression with a multiplicity of significations, extend its allusion much farther, and understand it as an injunction to that requisite order and submission, without which, society cannot subsist. The magistrate, therefore, and the master, are to be included in this precept, as well as all those who bear any marks of authority, and whom it is our duty to honour in a degree as much as natural parents.

VI.

Thou shalt do no murder.

Nothing more fully shews the depravity of human nature, from the excellence of its first creation, than the necessity which God was under of warning men against this horrid and unnatural crime; a crime, which, when confidered in all its circumstances, one would imagine, humanity itself should be a fufficient law against. But here we must obferve, that it is not the bare spilling of the blood of another which conflitutes murder, which felf-defence renders not only uncriminal, but even justifia-If you kill your enemy in war, therefore, you are not guilty of murder: however, a wanton barbarity is not to be exercised even there; we should confider that fatal necessity, which obliges us to destroy our species, and pursue it no farther than prudence, and a regard for our own fafety requires. We should spare where we can; and to take away the life of an enemy, though in war, when we can fave it without detriment to the common cause, no doubt, comes within the verge of this command, as do cruelties of all kinds, though they hould not extend

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extend to the deprivation of life; and I am not fure, but that barbarity to animals is hereby interdicted. Certain it is, that God Almighty has frequently cautioned the Jews against the ill-usage of poor dumb creatures; and it can, at least, do no harm to regard the commandment in this sense, since, if we indulge a benevolent disposition towards beasts, and are unwilling to hurt or injure them, that benevolence must be exercised in a much greater degree towards our own species; and it will be next to impossible for us ever to acquire that atrocious disposition, which the Almighty principally aimed at, when he said, Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

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Though in a vulgar sense, the word adultery bears no other fignification than the breach of the matrimonial vow, either in man or woman; yet in this place, to confider it only in that light, would be infinitely to circumscribe the sense which God defigned it should carry. Notwithstanding which, adultery, as we understand that expression, is certainly the principal clause; a crime, in the eye of most nations, of so iniquitous a nature, that it was punished by death in both parties; among the Jews, the punishment particularly assigned was stoning: but, forry I am to fay, that the universality of the crime in these modern days, has made it necessary for the legislature to mitigate the law concerning it. Yet, let not any one think, as I faid before, that in this kind of adultery is contained the whole spirit of the commandment. All acts of luft or uncleanness whatfoever, are comprised in it; and I must here observe, that of all virtues, either in man or woman, chaftity feems most comfonant to G 5

130 THE UNIVERSAL

the divine nature; nor will the suppression of all fisthy inclinations in us be attended only with ease of mind, and health of body; let us but pluck them out by the roots, a hundred other vices will come up with them; indeed, a scrupulous chastity is the first step to human perfection.

VIII.

Thou Shalt not Steal.

There seems to be a complication of vices necessary to constitute a thief; he must be mean, avaricious, hypocritical, false, and in general, ungrateful; nor can there be a more direct affront given to the divine Majesty, who is the fit disposer of all things, than for any one to deprive another of what God has given him; but in this commandment, as well as in the others, we are not to confider the letter only, but the spirit. When God faid, therefore, Thou shalt not steal, he said, in other words, Thou shalt not over-reach, commit violences, or defraud in any manner of way. It is a breach of this commandment, even if we are too felf-interested, or mindful of our own profit; we are not allowed to take an unfair advantage, or, in short, to increase our own substance by any means, which may tend to the loss of another.

IX.

Thou shalt not bear false witness against thy neighbour.

Such numbers come within the scope of this commandment, that I should very willingly enter largely upon it, did not the words false witness, and if we are not wilfully blind, naturally display themselves in all their significant lights. For who

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can be so stupid as to imagine, that to bear false witness refers only to matters in courts of judicature, and is merely an interdiction against wilful and corrupt perjury? in which case, it could very feldom have its full strength, since, wicked as mankind are, it must be some very particular circumstances in which they are actuated, either by their fear or expectations, that could induce them to bear false witness against their neighbour, in the manner there set down; but back-biters, tatlers, scandal-bearers, news-mongers, and all those reptiles, which are the bane of almost every neighbourhood, have a lesson to learn in the Ninth Commandment; and, however light they may make of what they do, well it would be for their future state, if they paid more regard to it; for, whatever they may think, it is not going to church, nor an abflinence from groffer vices, that will fet their ac-A word spoke in the warmth of a counts even. goffipping-disposition, has before now ruined the character of an innocent person, and destroyed the peace of a family; and to fuch wretches, among the rest, shall Christ say, at the day of general judgment, Depart from me, ye workers of iniquity.

X.

Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

The Tenth Commandment seems to be little more than a replication of those points, which have been spoken of in some of the former, only with this difference, that as the preceding spoke chiefly in regard to the carrying sins into action, this prohibits the very conception of those vices in the mind.

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132 THE UNIVERSAL

Thou shalt not covet; that is, thou shalt not secretly desire to deprive thy neighbour of any thing he possesses; in which sense, Christ spoke, when he said, A man that looketh at a woman, so as to lust after her, hath committed adultery with her already in his heart: nor can I close this part of my work with a properer sentence, than that which is to be sound at the end of the Commandments, in our Common Prayer-Book, Lord, write all these thy laws in our hearts, we beseech thee!

A

PREPARATION

FORA

Worthy Reception of the LORD'S SUPPER.

PRELIMINARY DISCOURSE.

THE Sacrament of the Lord's Supper being one of the most tremendous mysteries of the Christian religion, and the highest act and exercise of religious worship, he must be unthankful to Christ, and unjust to himself, that does not warily attend his soul in so sacred an homage. Therefore, that I may affist you in a faithful preparation for this ordinance, and excite you to the frequent participation of it, I shall briefly dispatch the sollowing severals:

1. I shall acquaint you with the nature of this ordinance.

2. Inform you of the ends of its inflitution.

3. Lay before you the obligations which are upon you to frequent it.

4. Answer the several pleas made by many for

the neglect of it.

5. What preparation is necessary to fit you for it.
6. What directions may be useful to affift you in it.

7. How we ought to manage our deportment and behaviour after it.

1. Concerning the nature of this ordinance. Know, that the Lord's Supper is a spiritual feast, appointed for a folemn remembrance of Christ's death, and to be a feal of that covenant which God has made with us in Christ. The use, then, of this ordinance is two-fold. (1.) To be a folemn remembrance of the person and passion of our Holy Lord, to excite us thankfully to call to mind all that Christ hath done and suffered for our good, and, in our stead, in order to the inflaming of our affections with love unto his person, and our wills with resolution to obey his precepts. (2.) It is a feal of the new-covenant, or covenant of grace, which God has made with us in Christ; in which covenant, he has affured us of pardon of fin, and eternal life, upon the conditions of faith and repentance. Almighty God feals to us in the Sacraments, and affures us, that he, for his part, will make good his promifes; and we feal on our part to him, that we will endeavour (by his grace enabling) to per-This is the genuine nature form the conditions. of the Lord's Supper.

2. Now, as touching the ends of this inflitution, and the special reasons and purposes for which it was ordained by our Saviour, they are such as these:

(1.) The renewing of that folemn covenant with God,

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God, which we entered into at our baptism; when, by the piety of our parents, we were dedicated to the Lord, and took an oath of fidelity unto Christ, the Captain of our falvation, to become his faithful foldiers and fervants unto our lives end. Now, because our infirmities are many, and our covenantbreaches too frequent, that we may not want a merciful opportunity to bewail our backflidings, and to renew our covenant, this ordinance was appointed. (2.) Another end is, to remember the love of our dying Redeemer, in laying down his life for us --- This do in remembrance of me; in remembrance of my bloody fufferings, in remembrance of my bitter death and passion. (3.) To seal up unto us the pardon of our fins, and the affurance of everlasting life. This is my blood of the New Testament, which is shed for many, for the remission of sins. Christ assures us of pardon, on his part, if we perform the conditions of faith and repentance, on our part. (4.) Another end of this ordinance is, to fortify the foul with power to refift fin, and to get the victory over it, yea, to mortify and subdue it; that our fouls being as giants, refreshed with this spiritual wine, all the enemies of our salvation may fall before us, and we may be more than conquerors over them. (5.) The last, but not the least, end of Christ in appointing this ordinance, was for the uniting all the professors of his holy religion together in the strictest bonds of love and charity. We being many, are one bread, and one body; for we are all partakers of that one bread. That is, as many grains of wheat united together in one mass or lump, do make one loaf of bread, fo Christians, though many, by the death of their Saviour, and by partaking of his Supper, are spiritually incorporated into one mystical body, and should labour to be of one heart, and of one mind.

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3. Next, let us consider the obligations which lie upon Christians to attend upon Christ in this ordinance; now, these are especially two; namely,

an obligation of duty, and of interest.

First, We lie under an obligation to frequent this ordinance in point of duty, and in obedience to our Saviour's command; especially, if we consider what kind of command it is; namely, the command of a Sovereign, the command of a Saviour, the command of a dying Saviour: it is a command of love, a gracious command, Eat and live. It is a pleafant, eafy, and honourable command: what more pleasant than a feast? What more easy than to come to a feast? What more honourable than to feast with a king, yea, with the King of Kings? In a word, it is fuch a command, the due observation whereof, will help us to keep the rest of God's commands better: it will be an efficacious means to make you do well. Finally, It is a plain, positive, express command, from which nothing can difcharge us, but a countermand from heaven, which we must never expect, or an impossibility of doing it for want of opportunity, which we cannot plead.

Secondly, We lie under a special obligation to the practice of this duty from a tye of interest. For by a due approach to our Lord's table, our baptismal vow is renewed; our weak faith strengthened; our languishing love enslamed; our desires after Christ enlarged; our forrow for sin heightened; fresh power against, and victory over sin obtained; our present joy and comforts multiplied; and our future hopes of heaven advanced. O how unkind, then, are they to their Saviour, and also cruel to their own souls, who live all their days in the neglect of this engaging, uniting, quickening, confirming ordinance of the Lord's Supper! whom all the melting entreaties, and passionate importunities of the ministers of Christ

could

could never prevail upon to the practice of this most reasonable and most advantageous duty!

Thirdly. But let us hear the several pleas and pretences which so many thousands of persons, though professing Christianity, do make for this notorious

neglect of their dying Lord's command.

Plea 1, or excuse, made by some, is the extraordinary dread and solemnity of the ordinance; these put their Saviour off with a compliment, telling him, that the privilege is too great, the dignity too high, and the ordinance too solemn for them to approach unto.

Ans. This is a good reason why you should approach the ordinance with preparation and care, but no argument at all why you should turn your back upon it: as if a king should invite and command you to pay attendance at court upon his person, and you very gravely tell him, That it is too high an honour for persons of your rank; you will, therefore, out of reverence to his person, violate his precepts, and at once affront his authority, and contemn his kindness. Know, then, that the reverence which our Saviour expects to his holy inflitution, is a reverence of obedience: that man has a due sense upon his mind of the folemnity of the facrament, who is careful to approach it with all the humility and fense of unworthiness, which becomes polluted dust and ashes: but such a superstitious fort of reverence as makes men afraid of doing their duty, is dishonouring to God, and detrimental to themselves.

Plea 2, Is that of unworthiness: we are unworthy to come, and therefore afraid to come: For he that eateth unworthily, eats his own damnation; and therefore, he will be of the fafest side, and prevent coming unworthily, by keeping away, and not com-

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ing at all.

Ans. (1.) There is a two-fold worthings in reference to the facrament: a worthiness of merit, and a worthiness a worthiness of meetness: if by being worthy, you mean the former, a worthiness of merit, by which you deserve to be entertained at Christ's table; in that sense, not only the holiest saint on earth, but the highest angel in heaven, is unworthy of this privilege: but then, there is a worthiness of meetness; which imports such a fitness and preparation of soul as the gospel requires, and Christ will accept. A beggar is not worthy of your alms, yet you would not account it humility, but pride, in him to refuse your alms (when entreated to accept them) upon pretence of being unworthy of them. The truth is, an humble sense of our unworthiness, is in God's account our greatest worthiness.

(2.) Whereas thou pleasest thyself, that thou art on the safest side, by keeping away from the ordinance; this is a manifest mistake, because the guilt and danger of unworthy refusing, is certainly as great, or greater than the danger of unworthy receiving: for not to come at all, is a bold affront to the authority of Christ, a mighty contempt to the love of Christ; it is the casting off the profession of Christianity; it is renouncing of the communion of saints, and a quitting all claim and interest in the covenant of grace. Did they in the gospel, who made light of Christ's invitation to the Marriage Supper, escape any better than he that came without the wedding-garment? Were they not both destroyed; they for their disobedience, and he for his disrespect?

Plea 3. Is that of unfitness, and unpreparedness. My conscience tells me, says the sinner, that I am unfit to come to this ordinance, and therefore, I

had better stay away.

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Ans. (1.) Whose fault is it that thou art unsit? It must be either God's fault, or thy own: Canst thou, darest thou say, it is God's fault, when, he is willing both to affist and accept thee; when he offers thee his affisting grace, but thou art not willing to

accept

accept it? But what is it that makes thee unfit? Is it not some sin that you are not willing to part with? Does not conscience tell you, that you live a bad life, that there are some sensual lusts which you indulge, and are not willing to part with? This is that

which makes you unfit, and afraid to come.

(2.) If you are unfit for this ordinance, you are not fit to die; you pretend, you must stay all the days of your life, till you are prepared for the sa-crament; but will death stay for you till you are prepared for that? When death calls, appear you must at God's tribunal, whether sit or not sit: now what is it that prepares you for death? is it not the exercise of repentance, and a holy life? this will sit you for the sacrament, and without this you can never be sit for heaven, nor hope to come there.

(3.) Speak fincerely. Did you eyer go about to make yourself fit? Didst thou ever spend a day in thy closet, in searching for, and finding out thy fins, in confessing and bewailing of them, in refolving against them, in praying earnestly to God for the aid of his grace to enable you to mortify and fubdue them? Did ever you repair to your minister, and defire his affistance in fitting you for the ordinance? If not, (which is certainly the very case of many) good God! what horrid hypocrify is this, to offer it as a reasonable excuse, that thou art unfit, when thou didst never in thy whole life once attempt, or endeavour, to make thyself fit? Unfit thou art, not only for the facrament, but for every holy duty also; unfit to pray, unfit to hear, and unfit thou wilt be for ever, without thy own endeavours to make thyself fit: for Almighty God never wrought a miracle to maintain floth. If thou fayest, thou canst do nothing without God; I reply, That God will do nothing without thee: use a faithful endeavour to prepare thyfelf, and thy God will both affift thee, and accept thee also; but it is

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great folly to think of excusing one fault with another.

Plea 4. Alas! fay fome, we are poor ignorant creatures; we were never book-learnt, and therefore want the knowledge which is requifite in a

worthy communicant.

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Ans. (1.) If thou art wholly and grossly ignorant in the fundamentals of religion, thy ignorance is dangerous and damnable, such as will shut thee out of heaven, as well as debar thee from the sacrament: but why dost thou rest contented with thy ignorance? Why do you not repair to your spiritual guides for private instruction, who would thank you for such an opportunity of being serviceable to you? Will you chuse rather to carry your ignorance to hell with you, than make it known to such as are willing to relieve you against it?

But, (2.) It may be, thou art not so ignorant as thou thinkest thyself; peradventure, thou art mistaken in the measures and degrees of knowledge, which are requifite in a worthy communicant: if thou hast a competent knowledge of the Author, the use and end of this ordinance, it is sufficient, though thou art not able to dispute controversial points relating to it: if thou understandest the Author of the ordinance to be Jesus Christ, the end of the ordinance to be a representation and commemoration of his death; that the breaking of the bread, represents the breaking of his body upon the cross; and the pouring out of the wine, the shedding of his blood for thy redemption: if thou understandest the use of this ordinance to be, for the renewing of the covenant with God, which thou enteredst into at thy baptilm; to remember the love of thy dying Saviour; to feal up unto thy foul a pardon of fin, and to engage thee daily to die more and more unto fin; to unite Christians together in the strictest bonds of love and charity: if thou knowest all this, and endeavourest deavourest to act suitably thereunto, I dare assure thee, thou hast the knowledge of a worthy communicant; and if thou comest to the sacrament with a desire to grow more and more in thy knowledge and obedience, Almighty God will mercifully accept thee.

Plea 5. But I fear, I am under the power of an hard heart; I cannot mourn for fin fo much as I would, and weep over it so often as I ought; and what should a person under the power of an hard

heart do at this ordinance?

Anf. If thou hast such a degree of forrow, as puts thee upon loathing and leaving off thy fins, though thou canst not mourn for fin so much as others do, and thou wouldest do, yet thou mayest be a true penitent. Know, that another's degree of forrow is not the standard to measure thine by; all are not finners alike, and for that reason the forrow of all persons will not be alike; some men's sins have been infamous and notorious, their lives tainted with heinous crimes: now, their fins looking ghastly upon their consciences, no wonder if they labour under fuch agonies of mind, fuch horrors and terrors of conscience, and meet with such melting forrows as others are strangers to, and unacquainted with. But, perhaps, God has bleft thee with a pious education, and his reftraining grace has kept thee from those presumptuous acts of fin which others have been guilty of; and, confequently, thou art a stranger to their violent expressions of grief and forrow; yet, at the same time, thou halt fuch a convincing light of fin, as causes thee to hate it, to forfake it, and to loath thyfelf by reason of it: and though thou dost not mourn fo much as thou wouldest, yet thou mournest that thou canft mourn no more. Now, for thy comfort, that thou art not under the power of an hard heart, thou dost not wholly want the grace of repentance, ex vic

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but oughtest to come to this ordinance, for the encreasing of thy godly sorrow for sin, believing and expecting, that the sight of a broken bleeding Saviour, will tend to the further breaking of thy heart,

and encreasing thy godly forrow for fin.

6. Pretended excuse for not coming to the sacrament, is, the danger of relapsing; I fear, say some, if I come, and afterwards fall into any known sin, that Almighty God will never pardon it, but my sin will be like the sin against the Holy Ghost, which shall never be forgiven, therefore, we judge

it fafer to stay away.

Ans. (1.) It must be acknowledged, that to sin wilfully and deliberately, after we have been at this engaging ordinance, is an aggravation of sin, but not such as to render it unpardonable, but after our fall we may be recovered by repentance; because we have an Advocate with the Father. Doubtless, the primitive Christians, who probably received the Lord's Supper every day, certainly every Lord's day, did occasionally fall into many voluntary and deliberate actions of sin, but far be it from us to think,

that their fins were unpardonable.

(2dly.) Know, that Almighty God, though he requires (after you have been at his holy table) your utmost care to avoid fin, and to shun temptations, yet he doth not expect that you should live wholly free from fin, whilst you continue in this mortal state: he expects a holy life after the sacrament, but not an angelical life; the life of a faint, but not the life of an angel; a life of purity, not a life of perfection: he expects we should be fincere, not that we should be finless: could men live wholly free from fin, after they have been at the facrament, then they need not to receive it more than once in their whole lives; but the facrament being an appointed means to enable us more and more against fin, and to get victory over it, our duty is, to have trequent

frequent recourse to it, notwithstanding our relapse into sins, after we have humbly implored pardon for them.

Plea 7, is this: I dare not come, because I labour under so many sears and doubts as to my own sincerity; had I an assurance of my state of grace, I might venture to come; but I have heard, no man ought to come to this ordinance, that wants assurance.

Ans. There are two forts of doubtings; fome that proceed from want of faith, others which proceed from weakness of faith. As to the former, fome men there are, whose consciences tell them, that they are either open finners, or close hypocrites; these men have great reason to doubt of their condition, for it is certainly very bad, and very dangerous, not one moment longer to be refted in. But then, there are doubtings which arise from the weakness of faith. O thou of little faith, wherefore didst thou doubt? Now, the ordinance of the Lord's Supper is the proper remedy for the relief and cure of these doubtings; and the longer we keep from this ordinance, the stronger will our fears grow, and the more will our doubts encrease: and whereas thou haft heard, that none should approach, that want a full affurance of their grace; this is a great mistake; for the facrament being a sealing ordinance, is the great means of procuring a full affurance of faith; which, if a man has already, there is no need of going to the facrament for it. No man will go to the infuring-office to secure an estate which he has in his own possession, and apprehends to be out of the reach of danger.

Plea 8, is this: I fee not (fay fome) much good gotten by this ordinance; many that come to the facrament, lead as bad lives as those that never come; and if it does them no good, we are sure it does them hurt, and they had better never come there.

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Ans. (1.) Allowing what thou sayest to be a sad truth, why shouldest thou draw such a wicked conclusion from it? Because some men are choked with their meat through their own negligence, wilt thou therefore resolve never to eat more? Some men eat and drink unworthily, and dishonour their Saviour; is this a sufficient reason why thou shouldest disobey him? Surely thou art to walk by rule, not by example; and oughtest rather to eye thy Saviour's command, than thy neighbour's miscar-

But (2dly.) How knowest thou, that such whom thou hast seen fall after the sacrament, have not risen again by repentance? I am sure we have great reason to believe, that conscience is more quick in reproving such persons, than those that never receive; for the remembrance of the ordinance cannot but strike a man's mind at one time or other:

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not but strike a man's mind at one time or other: there is more hope of a man that comes to this ordinance, and does not live so well after it as he should, than of such a man who profanely keeps from it, and casts off all regard to God and religion; for he certainly damns himself, to avoid the danger of damnation: He that eats and drinks unworthily, endangers his own soul; but he, that to avoid this danger of the state of drinks at all dethances.

ger will not eat or drink at all, doth he not run into a greater danger?

9th Plea, or pretence, is this: I would not have

neglected this ordinance so long, (say some) but that I was not in charity with my neighbour, as I confess I ought to be; he wronged and abused me, and I

being at odds with him, durst not come.

Anf. (1.) If thy neighbour has wronged thee, wilt thou wrong thy own foul? Because he has hurt thee, wilt thou hurt thyself? The injury done to thee is his sin; but thy being in malice, is thine own sin, and thou must account for it.

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144 THE UNIVERSAL

But (2dly,) Inquire whether thine anger against thy neighbour be just or unjust; if thy neighbour has done thee wrong, and perfifts in it without repentance, thy anger is just, if kept within due bounds, that it doth not transport you to desires of revenge; and displeased you may be with your neighbour, for a real injury, and yet not be indifposed for the sacrament. But, if upon examination you find your anger was unjust, then you ought without delay to repent of it, and upon your repentance to haften to the Lord's Supper, where you will meet with fufficient arguments for cooling the heats of your paffion, and for allaying the boiling of your rage, beholding there fuch an illustrious instance of loving enemies, and forgiving injuries, as the world was never acquainted with: fo then, if thou hatest thy brother in thy heart, and resolvest to persist in that hatred, thou mayest tremble to come to the facrament, and thou oughtest to tremble every time thou fayest the Lord's Prayer; for therein thou dost directly pray against thyself. Labour, then, for a readiness of mind to forgive thy neighbour, and a willing defire to live quietly and peaceably with him, and thou mayest as safely come to the sacrament, as thou mayest say thy prayers.

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Plea 10. The next excuse which some make, is a multitude or multiplicity of worldly business: we are so incumbered with the world (say they) that we cannot find time to fit ourselves as we ought for

fuch a folemnity.

Anf. (1.) Can you find no time to ferve and glorify that God, who gives all your time? Or, can

you find time for every thing but your foul?

(2.) Your business is either necessary business, or needless business; if needless, why do you not throw it off? for such business is your sin: if it be necessary business, that of your place and calling, this ought not to hinder you; for such business is God's

God's fervice. Thou art ferving thy God when

industriously following thy vocation.

(3.) The more necessary worldly business thou hast upon thy hand, the greater reason thou hast to frequent this ordinance: no man has more need of the sacrament than the man of business; because no man's soul is more in danger of being lost in a croud of worldly business; for having so much of the world upon thy hand, there is just cause to sear less the world get into the throne of thy heart, and that thy riches become thy ruin. In short, that man who pleads business for neglecting the sacrament, doth plainly tell Almighty God, that he is not to be served but when the world will give leave.

ing to the Lord's table, is the unworthiness of others: they are afraid some wicked men thrust themselves forward, and therefore they keep back.

Ans. 1. True humility will teach a man to suspect the worst of himself, and to hope the best of others. But suppose it be as thou suspectest, can another man's fin deprive thee of the benefit and comfort of the ordinance? That when by the grace of God and thy own endeavours thou art sit, it should be in the power of a wicked man to make thee unsit?

Obj. But, say some, The presence of a wicked man

pollutes the ordinance.

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Ans. 1. If so, he pollutes it to himself only; he cannot pollute it to thee who art no ways accessary to his fin.

But (2dly,) How art thou fure that the person thou suspectest for wicked, is really such? Has he been bad formerly? yet what assurance hast thou, that he has not sincerely repented, and is now come to the sacrament with an honest desire to get power against his sins, which formerly got power over

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him? By his coming, he makes a profession to do fo; and how knowest thou that he is not fincere in what he professes? Oh but, say you, the man will certainly return again to his former wickedness; next week he will be drunk again, and fwear again. This is more than thou, or any man, can tell; for though, heretofore, the temptations were too many, and his lusts too strong for him, and carried him away against his endeavours and resolutions; yet how knowest thou what strength of grace the Lord may communicate to him by this ordinance? Charity should teach you to hope the best, and instead of cenfuring your neighbours, put you upon pitying their weakness, and upon praying for them also, that the Lord will keep them from future backflidings.

this: fay fome, We do not like your way of administering the ordinance. We are for Christ's ordinances in Christ's order; but we neither like the garment which you wear, nor the form of prayer which you use, nor the gesture of kneeling you prescribe; and therefore we cannot join with you.

Ans. (1.) As to your having Christ's ordinances in Christ's order, you have the sacrament so with us, as to the substance of the ordinance, and all the essential requisites of it; but our Saviour never intended that you should observe all the circumstances relating to that ordinance which he observed: as, for instance, he celebrated the Supper in a borrowed chamber, in an upper room, in the evening, only to twelve persons, and those twelve men, yea, twelve ministers, and in a coat without a seam. To keep thus strictly to Christ's order in the use of this ordinance, I assure you is so far from being a duty, that it will be your sin.

But (2dly.) As to the garment worn by us in the administration, why should a matter of such in-

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differency discompose thy thoughts at such a solemn time? Look you to yourself, that you come cloathed with the wedding garment of repentance, faith, love, and joy, and if there be any evil in colours, in a white garment more than a black one, he that wears it, or the authority that enjoins it, shall answer for that and not you

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(3dly.) As to our using a form of prayer in the administration, know, that all the reformed churches throughout the world have done the like; the church of Geneva not excepted; for the spirituality of prayer doth not confift in an extemporary fluency of words, but in the intention of the mind, and devotion of the foul; if we pray in faith, with humility, with holy fervency, with humble refignation, we certainly pray by the spirit, though with a form of words before us; and, on the other hand, if we pray without the forementioned dispositions. our prayers are formal and unacceptable, tho' we pray without a form. Laftly, As to what is scrupled about kneeling, (1.) It doth not clearly appear what gesture our Saviour used, when he celebrated this ordinance; the scripture is very filent about it: from whence I infer, that had it been our Saviour's mind we should follow his example in this circumstance, we should not have been lest in the dark concerning it. (2.) Suppose it were fitting: this being but a circumstance of the action, we are no more obliged to follow it, than the other circumstances of time, place, habit, &c. (3.) Let it be considered, how far the church of England has protested against all adoration of the elements; so that they who sup of us kneeling to the bread and wine, do shew themselves to be either grossly 1gnorant, or greatly malicious: but, because this is the highest ordin nce we attend upon Christ in, and we receive the greatest benefit by the ordinance we are capable of on this fide glory, even a paidon H 2

148 THE UNIVERSAL

fealed from the King of Heaven, (which we would not receive in any other posture than upon our knees from an earthly prince) and forasmuch as the facrament is delivered to us with prayer, we judge it the most suitable gesture for such a solemn ordinance; and both in obedience to authority, and also from an act of choice, we use this gesture as a token of prosound reverence to our most endearing Redeemer.

These are all the most considerable pleas and pretences which I have met with from persons for the neglect of this duty: if what has been here said tends to the satisfaction of any, and they are willing to address themselves to the practice of this long-neglected duty, I shall next inform them what

preparations are necessary to fit them for it.

5. And here know in general, that the best preparations for the facrament, is a holy life, a daily walking before God in the holy path of his commandments, in an uniform compliance with the duties both of our general and particular callings, exercifing yourselves daily in keeping a conscience void of offence both towards God and towards men. In short, the habitual devotedness of the foul to God, accompanied with a fleady resolution to continue stedsast in our obedience to him all our days, is fuch a divine temper, as gives us an undoubted right to the ordinance, and is the best qualification for it. But more particularly you are to understand, that besides our habitual preparation by repentance, and the constant endeavours of a holy life, we ought to fet some time apart for actual preparation, though, how much every person ought to allot of his time for that work, cannot precifely be determined; some have more cause for it than others, have long neglected themselves and their duty: others have more leifure and freedom for it. No man ought to come to the facrament without due care

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care and preparation; but God doth not expect for much time should be set apart for solemn preparation by a poor servant, as he does from a rich master.

Now a Christian's actual preparation for this ordinance, I take to consist in the practice of these five following duties, examination, humiliation, resolution, meditation, prayer and supplication.

1. Examine thyself according to St. Paul's advice. For we stand too near ourselves to see our failings without great observation: take therefore the candle of the word into thy hand to fearch thy heart, and examine thy life by its light: particularly examine, (1.) What good there is in thee, what knowledge to difcern the Lord's body, and to understand the nature, use and end of the Lord's Supper? what faith to apply the merits of his death to thy own foul; what love to thy Saviour's person, precepts, promises, people, to every one that has the image of Christ upon him? What repentance and godly forrow doft thou find in thy foul for fin? What care every day to mortify it, and to die daily more and more unto it? (2.) Examine what evil is in thee, and has been done by thee; see, and be fensible of the finfulness of thy nature, of the fins of thy heart and life: and of thy omission of good, and commissions of evil; of thy fins against God and thy neighbour, in heart, word, or deed; and though it be impossible upon thy utmost fearch to find out all, it will be a good evidence of thy fincerity, that thou art not willing to hide any.

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2. Having, by examination, found out thy fins, fall down upon thy knees in confession and humiliation before God; bewailing thy manifold sins and wickedness, which thou, from time to time, hast most grievously committed, by thought, word, and deed, against his divine Majesty. Labour earnestly to repent, and to be unseignedly forry for these thy misdoings; beg of God that the remembrance of sin

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may be bitter to thy foul, and the burthen of it be intollerable; plead with him to forgive thee all that's past, and to give thee his grace, that thou mayest ever hereafter serve and please him in newness of life, to the honour and glory of his holy name. This done, before thou arisest from thy

knees.

3. Renew thy resolution for a holy life; vow to be more watchful, more careful and circumfpect for the time to come; fay, with holy David, Pial. cxix. 106, I have fworn and will perform, that I will keep. thy righteous judgments. And be fure when you refolve against your fins, that you resolve against all temptations which lead you to fin; he that refolves against drunkenness and swearing, must resolve to avoid wicked company, which draw him to that excess, and pass by the door where he is wont to be drawn in : and take heed of making any resolutions in your own strength, but earnestly implore the grace and histance of almighty God: Oh be sensible that your own strength is small, your enemy strong, your tations many, your danger great. If ever you deing your resolutions for a better life to perfectieff, ie k up to Heaven for auxiliary aid from thence; of od's strength, which will enable thee to do all the; fo faith the apostle, I can do all things, &c.

Apply thyself next to the duty of meditation; particularly meditate on the sufferings of thy eviour: and, to help and quicken the meditations upon them, let me advise thee constantly to read over the history of them before a sacrament, as you find them recorded in the two last chapters (but one) of all the evangelists: meditate on his wonderful abasement in his incarnation, that the Creator of the world should become a creature. Meditate on the meaniness and poverty of his life, and that will work in thee true contentment of mind in thy poor and low condition: but, above all, meditate on his unparalleled

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unparalleled fufferings at his death, his patience under them, and his readiness to pardon, and pray for his enemies and murderers that were the occasion of them. This will at once inkindle thy hatred against fin, inflame thy love to Christ, and inspire thee with a spirit of meekness towards thy greatest enemies, in imitation of thy dear Saviour, who offered up his blood to God in the behalf of them that shed it.

MEDITATION for MONDAY.

ONSIDER with yourfelf, sometime before you intend to communicate, that you are invited to come, not only in the presence, but unto the table of God, to be one of the guests of the Lord of the whole world. What manner of love is this, that heaven hath manifested unto us? Who can refrain from tears of grief and forrow to think of his own ingratitude, and from tears of joy, to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our fins, and not lament and mourn? Can you fee his bleeding wounds, and not be troubled? No pious heart can be so hard; and yet, when you consider that by those stripes you are healed; that he hath washed us from our fins in his blood, that faithful fouls may take fanctuary in his wounds, and be secure and safe, your cannot choose but rejoice in the Lord, and be glad in his falvation.

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nis led For this facrament is a facrament of love, and left unto us from the love of our beloved Saviour; it is convenient, (that to put away the suspicion of ingratitude) it be received and handled with love chiefly, seeing we can require it in no other thing, the love declared in ordaining the sacrament, so full

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of love than by love; of which love, God would that we should dispose, and so change it into what we fee most pleasing to him: whereupon, Christ our Saviour, while he giveth us a token of his highest love, with his grace, with so many merits of his preachings, labours, fastings, prayers: fo we, when we give to God our love, we do give him all things which we have most precious: hence it cometh, that God doth more esteem, and that more worthily too, of this one love, than of all other things in the world; neither doth he require any other thing of us, when elsewhere he faith, My son, give me thy beart; that is to say, the love which is thine. Christ, to shew his love towards us, has given us of his own bread and of his own cup: nay, he he hath given us his own body as bread, his own blood as wine, for the nourishment of our fouls.

Consider how great care our Saviour hath shewed towards us, in instituting this facrament, and beflowing it on poor finners; this was pure love, indeed, feeing nothing could be given more excellent, and more dear. And shall the lust of the world, O Lord, be greater in my foul, than the love of thee? Shall the temporary delights of fin drown the memory of thy glory in this holy facrament? My life is but a span, and yet, I beseech thee, fhorten that, rather than it should be spent in a neglect of thee : better this earthly tabernacle should be dissolved, than become a theatre for fin to revel in; let me pay Nature the debt I owe her, fooner than perhaps the should call for it, rather than run in fcore with thy justice: it is better I should die and be loft in the memory of the world, than forget thee; thou broughtest me from nothing, not to fin, but to ferve thee at thy table, and hast imprinted in me a ray of thyfelf, that I might not feek my own, but thy will; not purfue the world, but heaven: make

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me, therefore, to fee the folid ravishing confolation that is in ferving thee; what joy accompanies thy grace, that so I may no longer follow my sense, but my Saviour. It is none of the least fins of our youth, that we are careless and forgetful of thee our Creator; and no wonder we are so insensible of the joys to come, that live in fuch a constant and continued neglect of the Lord's Supper: make me therefore, O my God, to confider that, had I the fruition of all that I can wish, or long for here, I shall not only not be satisfied, but in the end, find how miserable he is, that setteth his heart on any thing but thyself: teach me therefore so to enjoy the world that I lose not thee, nor the memory of that bleffed reward thou hast promised to them that honour thee: let every one, meditating on the love of Christ, ask the question, and make the answer with the prophet; What shall I give unto the Lord for all the benefits he hath done unto me? I will take the cup of salvation, &c.

A PRAYER for MONDAY Morning.

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dost behold and love thy own glories and perfections infinite, and hast created me to do the work of God after the manner of man, and to serve thee in this generation, and according to my capacity; give me, O Lord, thy grace, that I may be a curious and prudent spender of my time this week, so as I may best prevent or resist all temptations. Let thy grace so perpetually assist and encourage my endeavours, conduct my will, and fortify my intentions, that I may persevere in that holy condition which thou hast put in me by thy grace of the covenant, and the mercies of the Holy Jesus: O

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154 THE UNIVERSAL

never let me fall into those fins, and retire to that vain conversation, from which the eternal and merciful Saviour of the world hath redeemed me; but let me grow in grace, adding virtue to virtue, reducing my purposes to acts, and increafing my acts till they grow into habits, and by habits till they be confirmed: let thy preventing grace dash all temptations in their approach, that my hopes be never discomposed, nor my faith weakened, nor my confidence made remis, nor my title and portion in the covenant be leffened. Take from me all flothfulness, and give me a diligent and an active spirit, and wisdom to chuse my employment, that I may do works proportionable to my person, and to the dignity of a Christian, and may fill up all the spaces of this week in meditations upon the most holy sacrament, with actions of religion and charity; that when the devil affaults me, he may not find me idle; and my dearest Lord, at his sudden coming, may find me bufy in lawful, necessary, and pious actions, improving my talent intrusted to me by thee, my Lord, that I may enter into the joy of my Lord, to partake of his eternal felicities, even for thy mercy's fake, and my dearest Saviour's fake. Amen.

A PRAYER for MONDAY Evening.

OLORD, I do here cast down myself before thee; O cast me not away from thee: I cannot stand at the bar of thy justice, I do therefore lie down at the footstool of thy mercy: I do condemn myself for my fins: Lord, do thou not judge me, but conceal my fins in my Saviour's blood. I do most humbly confess and bewail my wretched nature and wicked life before thee, for my thoughts, deeds,

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and works past; my conscience cries out against me, so vain, so vile, so foul, and so ill have they been before thee. Wash my soul, O Lord, in the streams of thy mercy; though as red as crimfon and scarlet, thou hast promised the penitent they shall be white as snow: O acquit this pensive soul of mine, I befeech thee; and, for the time to come, let thy Holy Spirit affift me to live with more conscience and less fin before thee: lighten my mind with a fight of thy truth, and fire my heart with a love of thy facrament, that the vanities of the earth may be my fcorn, and the glory of Heaven the only ambition that takes me; and thy fear my only care, as the way to that glory; for the more I ferve thee, the more is thy bleffing on earth, and will be my bleffedness in heaven. Day and night, if I cannot with Hannah, in the temple, because of my business and charge in my house and the world; yet, fince I am redeemed to serve thee all my days, let me not deny thee to spend this week holy: thou wilt give me eternity for it, let me bestow my time upon thee with a good conscience. At all times make me to watch and pray, and strive more diligently; and let thy Holy Spirit affist and strengthen me to a victory; let me so use thy earthly blesfings, that they may not hinder me from coming to thy table: even for the bleffed mercies of him, who overcame the world for me, the captain of my falvation, thy dear Son Jesus Christ.

MEDITATIONS for TUESDAY.

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MANY there are in the world, who, upon carelessness and negligence, are not willing for to give over worldly business, or to take pains to prepare themselves to this special part of the service

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of God, and abstain from the holy sacrament. When any find these wants and defects in themfelves, as many do, they ought to consider what they ought to do for fear of farther peril. A miferable case it is, that we should, for mean and transitory things, neglect heavenly; let us confider whose creatures we are; why God hath fent us hither, and what he will require of us when we are departed hence. Let us not be discouraged, but, as long as we live, let us remember to ferve God, not only in prosperity. but also in time of adversity; if, in our earthly affairs, we often forget heavenly, good reafon it is, that in our heavenly, we should much rather forget all earthly, and prepare ourselves to this so solemn a facrifice; let us go, and, if it be possible, excite a greater love in our hearts towards our Lord Jesus, than ever we felt before. Let us offer up ourselves to him with a strong stame of devotion, which may always burn, and rife up higher and higher, till it touch heaven; and give me a communion with the God of my salvation in this holy facrament. O how willingly could my foul dwell upon this mount, and build tabernacles for this contemplation of my Saviour's love! How do I behold him through faith, communicating himself unto me in all his fulness. And oh! that my foul could imitate my Saviour! Oh that my heart might return like love, in giving myself, my whole self unto Jesus; so that, if I find not present comfort in thy bleffed facrament, yet on thee will I wait; wherefore, if thou art pleafed to defer my falvation for the trial of my faith and love, O let not my faith faint, seeing I cannot wait too long for the grace I fo much defire, and which, I am affured, I shall at last obtain; for the Lord is good, and where, O my foul, canft thou better tafte the goodness of the Lord than in this blessed eucharist, the facred feast of the Lord's goodness? The faints of old,

PRAYER-BOOK.

old, how have they come from this thy table fatisfied with good things, and strong to relist the temptations of Satan? Why art thou so heavy, O my foul? and why art thou fo cast down within me? Is it because thou hast broken the covenant of thy God, and that by thy fin? Be it so, yet will not the Lord, who is good, be as gracious to his enemies, as he requires us to be to ours? Our Lord. and Saviour Christ Jesus, blessed for ever, he comes to feek those that are lost; to raise those that are fallen; fo that, as fure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the penitent, he will not reject the humble, but will teach even finners in the way. Be it so then, and let my soul raise itself on the wing of prayer, and approach the throne of grace in this bleffed facrament, which is our best and choicest provision for our spiritual journey, in this our earthly pilgrimage to the heavenly Canaan.

A PRAYER for TUESDAY Morning.

Or ETERNAL God! who wert pleased in mercy to look upon us, when we were in our blood, to reconcile us when we were enemies, finding out a remedy for us, which mankind could never ask, even making an atonement for us by the death of thy Son. O let me never fall into those sins, and return to that vain conversation from which the eternal and merciful Saviour of the world hath redeemed me; but let thy preventing grace dash all temptations this week in their approaches; let me grow in grace, adding virtue to virtue; reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed. O God, be pleased to impart unto thy fervant

fervant a ray of the heavenly light; open mine eyes, and fet all my fins before my face, that I may fpeedily, and earnestly, and perfectly repent, and forfake them all; give me a fight of my infirmities, that I may watch against them; and whatfoever is wanting in me towards the understanding of any thing, whereby I may please thee and perfect my duty, I beg of thee to reveal that also unto me. O that I may feel such a strong fense of thine incomprehensible Majesty, pressing upon my heart, that I may bear down all other thoughts this week, and the rest of my life I dedicate myself absolutely to thy obedience; and let me never be so unreasonable as to return to those sins which are the burthen of my heart, and grieve the Holy Spirit, which rent the flesh and shed the blood of the Lord Jesus, and which I have so often and fo folemnly protested against; be pleased therefore, O my dearest Lord, to create in thy servant a great hunger and thirst after these things of thy kingdom, and the righteousness of it, that I may long for the bread of heaven, thirst after the fountain of falvation; and as the hart panteth after the brooks of water, fo my foul may defire thee, O Lord: O kindle such a holy flame in my foul, that it may be meat and drink to me to do thy will, loving thee above all things in the world, worshipping thee with the humblest adorations and frequent addreffes; continually feeding upon the apprehensions of thy divine fweetness and eternal love, and joy in Heaven, to which I humbly hope to be brought by thine infinite mercies in him, who hath taught me to call thee Father, and to fay when I pray, Our Father which art in Heaven, &c.

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A PRAYER for TUESDAY Evening.

MY dear Lord and merciful Father, which, according to the multitude of thy mercies, doft put away the fins of those which truly repent, and rememberest them no more; open, O Lord, I beseech thee, the eyes of thy mercy upon me, thy most unworthy servant, who in heart earnestly desireth pardon and forgiveness of all my fins and offences, the total sum whereof is the breach of all thy commandments; both in thought, word, and deed thy blessings and benefits I have abused; thy judgments and punishments not feared; the means of my own salvation utterly neglected.

But, O Lord, with thee there is mercy, that thou mightest be feared; thou art a God of all comfort, merciful and loving, ready and willing to hear all penitent finners, that in heart are forrowful for their fins. It is some small comfort to me, that I am fomething confounded and ashamed in my own thoughts. Thou hast not taken, I hope, thy holy spirit from me; thou wilt not forfake the work of thine own hands; but perfect that which concerneth me. As thou haft begun a good work in me, (this week) fo thou wilt finish it, I humbly hope, to the day of Jesus Christ. Turn my heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I defire, but that I may be thoroughly renewed and changed in my mind, will, and affections: I long for a strong and settled apprehenfion of thee, to overawe and rule me in every thought, word, defire, and action of my whole life. In the name therefore of Jesus Christ, my blessed Redeemer, I humbly prostrate myself before the throne of thy mercymercy-seat, that for his sake only thou wilt have compassion for me; I submit myself to thy goodness, beseeching thee not to let my sins be a cloud between my prayer and thy pity; but forgive and forget all my transgressions, all my missions, let them be sins of what condition soever, whether sins of my youth or sins of my age, sins of my body or sins of my soul; secret or open sins, notorious or presumptive sins; sins of pride, envy, hatred, malice, &c. Good Lord, remit them all, and of thy great goodness grant me perfect remission and absolution for the same.

And now, O Lord, that I am (on Sunday next) to receive the bleffed facrament of the body and blood of Jesus Christ, how shall I that am so great a finner, dust and ashes, dare to presume to approach thy table; thou, O Lord, in thy gospel, left us. a command, Come unto me all ye, &c. Which command I obey; wash me thoroughly from my wickedness, and cleanse me from my fins, and of thy gracious goodness direct me in this great action, with a reverent and awful fear of thy majesty; that all the faculties of my foul and body may be intent, rightly to apprehend, and joyfully to receive, this eternal food, this bread of life; and that, by thy grace, I may attain the virtue, fruit, and benefits of the death and passion of my Savjour, and by the fame, the remission of all my fins, and everlasting falvation, through Jesus Christ our Lord. Amen.

MEDITATIONS for WEDNESDAY.

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A ND when God gave his fon to the world, it could not be but he should give us all things else; and therefore, this bleffed facrament is a configning us to all felicities; but, as it was at first,

fo it hath been ever fince. Christ came into the world, and the world knew bim not: fo Christ hath remained in the world by the communications of this facrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the woman of Samaria, Woman, if thou didft know the gift of God, and who it is that speaks to thee, thou wouldest ask of him; and so, if we were fo wife or fo fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness: for the love of our dearest Lord is written in the largest characters of pleasure and delight: that in the holy facrament, we may tafte and fee how gracious our Lord is; no love can be greater than that which is fo beatifical as to beftow the greatest good; and fuch was the charity of our Lord, who brings health to us in the holy facrament, and life too, giving us the bread of paradife, at the fame time yielding food, and health, and pleasure; love defires to do all good to its beloved object, and that is the greatest love, which gives us the greatest bleffing: and this facrament Chrift designed to that purpose, that he, who is not present to our eyes, might always be prefent to our spirit: love demands love again, and to defire to be beloved, is of itself a great argument of love; and, as God cannot give us a greater bleffing than his love; fo, what greater demonstration of it can he make to us, than to defire us to love him with as much earnestness and vehemency of defire? For love hath no expression beyond this, and it desires to be united unto its object. Let it be our great defire and love too, to come to this holy facrament; for now the Lord our God calls upon us, not only to be nigh upto him, but to be all one with him; what nation is fo great, who hath God fo nigh unto them, as the Lord our God is in all things for which we call upon him?

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162 THE UNIVERSAL

him? Let us do honour to God, to express the homage and duty of us his servants; to acknowledge his supreme dominion; to give him thanks and worship; to beg pardon, and pray for bleffing, and supply of all our needs. Let us go, O my soul, and declare before angels and men, that we are Christians indeed, and mean to live and die in his holy religion. And let us now take shame to ourfelves, that we have at any time lived fo as to contradict our belief; but let us fully resolve to love him better and better, by coming to his table. He hath invited thee, he expects thee, he loves to fee thee there, and will make thee know that he loves thee, and delights to do thee good. Raife up thyfelf, O faithful foul, and love that chief good, in whom are all goods, without whom there is no other true good. Why should we forsake the fountain, and follow the current; but the fountain is fill in God; let us come to the holy facrament, and we shall find the fountain. O let us ask of our Lord Jefus, and he will give us living water, fpringing up into everlasting life: This is life eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou bust sent; and therefore, if thou canst confess with thy mouth the Lord Jesus, and believe in thy heart, that God raised him from the dead, thou shalt be faved. O give thanks, therefore, unto the Lord, for he is gracious, for his mercy endureth for ever; and let us fay with a great joy, Lo, I come to thy table according to thy command.

A PRAYER for WEDNESDAY Morning.

O Almighty God, I thy poor finful creature, full of anguish and confusion for my offences against thy Majesty; I am not worthy, O Lord,

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to look up to Heaven, which is the throne of thy purity, for my fins are more in number than the hairs upon my head, and my heart hath failed me.

Lord be merciful unto me a funer.

I have not lived according to thy will, but in the vanity of my own thoughts, in contempt of thy holy word and commandments; I have not loved thee, my God, with all my heart, nor feared thee with all my foul, nor ferved thee with all my might, nor loved my neighbours as myself.

Lord be merciful unto me a sinner.

I have been negligent in the performance of my charge; idle in doing my duties in the holy facraments and exercises of religion, undevout in my prayers, weary of their length.

Lord be merciful unto me a sinner.

I have provoked thy wrath against me, by accustoming myself to the works of the sless, and rejecting the good motions of thy spirit. Wo unto me, rebellious wretch, that I have committed these wicked acts against thee, so loving, so good, so gracious a God, to the utter destruction of my soul, without thy mercies in Christ Jesus.

Lord be merciful unto me a sinner.

I have made myself guilty in not depending on my God for a supply of my wants, neglecting to labour, and expecting I should be supported in idleness, not looking upon thee, O God, for a blessing on my honest endeavours; not having an high esteem of thee, my God, and not submitting obediently to act thy will.

Lord be merciful unto me a sinner.

I have not with care read the holy scriptures, and not marked when I have read, but I have followed the pomps and vanities of this world, and its sinful customs, not calling myself daily to account for my sins.

Lord be merciful unto me a sinner.

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A PRAYER for WEDNESDAY Evening.

OLORD Jesus Christ, who, for the memorial of thy bloody facrifice, hast ordained a facrament in thy church, to commemorate thee, and convey and feal to our fouls the benefits of thy bleffed body and blood; let me give due memory to thy death, in preparing and putting my foul in order when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and fin before Christ and heaven, so as to keep away from those thy great mysteries and mercies, because I am loath to part with any beloved fin; when a Saviour calls, let not my greatest and thy vilest enemies prevail with me to keep away, but make me willing to part with the dearest bosom corruption, that I may partake of thy heavenly benediction; let not any bleffings, that thou haft bestowed upon us in earthly things, make us forget the dependance we have upon thee for them; or the great need we have of thy heavenly mercy; and make us always to efteem it our greatest honour, to honour and serve thee, and to enjoy thy favour: O let not my fins, though great and many, affright me from thee, because I am unworthy of thee; but let the humble sense of them drive me to thee, because I have great need of thee, who art the great physician of our souls, whose blood is balfam for the most deadly wounds, who hast both the skill and will to cure, and to heal the most desperate diseases of those that with penitent hearts seek unto thee for recovery and relief; let all my wants drive me unto thee for fupply, who callest not those that are perfect or right zous, but fayest, Come unto me all ye that labour, and are heavy laden, and I will give

give you rest: O Lord, I deliver myself absolutely under thy divine will, with all my heart, desiring and proposing to live in a steadsast union and conformity to thy holy commandments, that I may have no satisfaction but in a holy conscience; no pleasure but in religion; no joy but in God; and with sincerity and zeal, heartiness and ingenuity, I may sollow after righteousness, and the things that belong unto my peace, until I shall arrive in the land of eternal peace and praise, where thou livest and reignest for ever, world without end. Amen.

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MEDITATIONS for THURSDAY.

Most good and gracious Jesus, thou, before thou shouldest suffer, didst bequeath a most excellent good thing unto thy children, as a fatherly legacy, leaving for us thy most facred body to be our meat, and thy most precious blood to be our drink. O thou true food of my foul! receive me, who am to receive thee; quicken me with thy fpirit; feed me with thy flesh; satisfy me with thy blood, and let me receive life from thee to act, and to live unto thee: O my Lord, give me an heart that I may think on thee; a mind that I may love thee; a foul that I may remember thee; an understanding to know thee and reason always to stick fast unto thee; let me find thee, O my heart's defire, let me hold thee whom my foul doth love. O life, for whom all things live: O life, which givest me life by which I live, without which I die. O my Lord, let me renew this life of mine in thy holy-facrament; without which I perish! Where may I find thee, but here? O that I may faint in myself, and depend on thee: Omy love, be thou nigh in my mind; nigh

in my heart, and nigh to aid me; for I languish through love; for without thee, alas, I die! But when I think on thee, I revive again. O Lord, let me love thee, because thou first didst love me; for he loveth thee too little, who loveth any thing besides thee, except he love it for thy fake: for I despise whatsoever is in this world, in respect of thy sweetness, and the glory of thy house, which I have loved. Where shall I get words to express the signs of thy singular great love towards me, through thy infinite benefits, wherewith from the beginning thou hast nourished me, besides the benefit of creation, when at the beginning thou madest me of nothing after thine own image, in magnifying and exalting me above all those creatures which thou hadst made, and making me glorious with the light of thy countenance, wherewithal thou hast sealed the uppermost feat of mine heart, thereby serving me both from infensible things, and also from brute beafts, which have no reason, and abasing me but a little beneath angels: O let me go to thy holy table; and as foon as I have tasted, say, as St. Peter, Master, it is good for us to be here; if thou wilt let us make here three tabernacles, here let us abide still, and enjoy thy contemplation, for we lack nothing now, it fufficeth us, Lord, that we see thee; it sufficeth me to be fatisfied with fo unspeakable sweetness. O! bleffed should I be, were I once admitted to behold thy uprightness: who can shew me such favour, O Lord, as thou mayest permit me to come unto? I know, Lord, I know, and acknowledge, that I am unworthy to enter under thy roof; yet for the honour of thy name, accept of thy fervant which putteth his trust in thee; but how shall I enter into thy fanctuary to confider thy power, unless thou open unto me? For doubtless, O Lord our God, we filly worms, and clay, are unable to enter into the house of thine eternity, unless thou (who, of

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nothing, hast created all things) do guide us in:
O, that I may cry after God, even the living God.
That I may watch for thee, more than they that watch for the morning, and my foul may follow hard after thee: O that the word of thy mouth may be sweeter to me than the honey or the honey-comb, that I may delight myself in thy commandments, which I have loved.

A PRAYER for THURSDAY Morning.

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Most holy and heavenly God and Father, which by the immortal feed of thy word, hast begotten us to be thy children, and with the fame (as with milk) dost nourish us purely as new-born babes, as also with divine mysteries of thy holy facrament (as by a visible word) dost confirm and ftrengthen us in faith and righteoufness, and having fo adopted us into thy family, continually feedest and nourisheth us unto eternal life: how shall I fufficiently praise my God, or love and serve my Lord, who delivered me, when I deserved to perish eternally? For I have been proud and covetous, and hating wife counfels, and foon weary of the offices of a holy religion. I cannot give an account of my time. I am so vile that I cannot express it. I have been so ungrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might with confidence and without fear, fin against so good a God, so gracious a Father. I confess to thee, O God, what thou knowest already: but I confess it to manitest thy justice, and to glorify thy mercy who hast spared me so long: thou hast concluded all under fin, that thou mightest have mercy upon all: look upon me, O God, and have pity upon me, lying in my blood and mifery, my fhame, and in in my fins, in the shadow of death, and in the gates of hell. But yet, O God, thou art the healer of our breaches, and I must not despair, for I am sure thy goodness is infinite. O let the cry of thy Son's blood, who offers an eternal sacrifice to thee, speak on my behalf, and speak better things than the blood of Abel; let me love and serve thee uprightly and eternally, for thy infinite love in Jesus Christ our Lord. Amen.

A PRAYER for THURSDAY Evening.

O Infinite humility, what shall I render unto thee, for the favours which thou hast done me! Grant me this, thy meekness and loving gentleness, to the end that I may find grace before thee; whom the prayer of the humble and meek hath always pleased: command me (Lord) what thou wilt, helping me with thy grace duly to accomplish what thou commandest. O Saviour of the world, I confess that I am foul and defiled with innumerable fins, whereof I cannot wash myself; for to fin was mine, but to pardon them is thine; wherefore, once more wash me from mine iniquity, and cleanse me from my fin; and after thou hast once washed me, wash me yet once more, that I may come to thy holy table, to the end I may have a greater part with thee, with more fecurity never to lofe it. And fince thou (Lord) defireft fo much to eat the last supper with thy disciples, I also defire earnestly to eat the same with thee. O King of Heaven, who standest at the door of our hearts knocking, defiring vehemently that thy voice may be heard, and that the gate may be opened, that entering into us thou mayest sup with us, and we with thee; come (Lord) into my house, for I set the gate open unto thee

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thee, and with an exceeding defire, ask thy coming that I may be partaker of this thy supper. My soul thirsteth for thee, O Jesus! O that I might see the joy that I so defire. O that I were satisfied with the presence of thy glory; for which I do hunger and thirst; that where thou art, there I may be also beholding thy sace in glory; O blessed Saviour and Redeemer, Jesus. Amen.

MEDITATION for FRIDAY.

Will consider the innocency of our Lord Jesus 1 Christ, who suffered for our fins, who was most innocent without spot of sin, most holy, full of all graces and virtues, most wife and most discreet, in whom were contained the spiritual treasures of the wisdom of God, and of his divine Spirit, in doing good to all: who employed his whole life in doing of good, (as St. Peter faith) and healing all fuch as were oppressed with the devil, gave fight to the blind, cleanfed the leaper, cured the fick, and raised the dead, and has opened unto us the gates of O the infinite charity of this our Lord, in giving himself to all! He is my Father, my Master, my Physician, my Redeemer, my Creator, my Benefactor, Spouse of my soul, my God, and my All in All. And how a little before his passion, he made himself my meat and my drink, to enter within me, for which cause I am to hold his pains as mine own, fince he, who fuffered them, is fo much mine, and beareth to me fo great a love.

The Soliloguy.

O Most bountiful Redeemer, how well dost thou pay our debts with thine own pains! O that I could find out and comprehend the length and the breadth,

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breadth, of the height and depth of the charity of Jesus! O that I could enter into his inflamed heart, and see the surnace of infinite fire that burneth therein, and melt in those flames; that issuing forth sull of love, I might love as I am loved; and to suffer with love for him, who suffered for me with so great love: from his interior love burst forth such exterior signs and demonstrations, as were sufficient to mollify a heart more frozen than ice itself, and

more hard than any marble.

Let us now join together the penitent finner and the devout faint, in this one exhortation; that they approach the table of the Lord with a fecret affection of foul; and that being raifed by faith, and enlarged by prayer, in this confideration, that their fins have been the cause of Christ's sufferings. Jews cried out of Christ, Crucify him, Crucify him; fuch was the greatness of their malice, that (if posfible) they would have had him twice crucified; but yet, is not their defire too unhappily fullfilled? They crucifying him once with their hands, and we, even we, crucifying him again by our fins; who art thou then that comest to Christ without floods of tears, when he comes to us in streams of blood? Who can meditate on this wounded body, without a wounded foul, or view his pierced fide without a pierced heart; in which our Saviour gives us our true devotion, befpeaking us, as well as the daughters of Jerusalem, Weep not for me, but for yourselves; weep not for me or my sufferings, in a fruitless compassion: but weep for yourselves and your fins, in a hearty contrition. O let our hearts be raised by faith, that so, whatsoever is our affliction and pain, we may find an healing virtue in the blood of Christ, which is the sacramental administration, that so for every finful distemper in us we may receive an healing virtue from Christ; having our remission of fins, and our peace of con**fcience** science confirmed unto our souls, by his blessed facrament, as the seal of grace and the pledge of glory.

A CONFSSION of fins out of the Holy Bible for Friday morning.

Confess, O Lord,

That I was shaped in wickedness, and in sin my mother conceived me:

That my heart is rebellious, like a ftarting bow:

That I am of polluted lips:

That my tongue talketh nothing but vanity:

That mine eyes are evil, prone to lust:

That my hands are flow to good: That my feet are swift to evil.

I have finned against thee, O Lord, and in thy fight, not fearing thy Majesty.

My fins are, O Lord, in quantity large, and of

a great fize, of long continuance.

Like a burden of lead, many in number, more than the hairs of my head, and I gaining nothing thereby.

Not being ashamed, Knowing it to be sin,

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I reap the fruit of my foolishness; for what fruit have I in those things whereof I am ashamed?

My days are confumed in vanity, and my years

in the bitterness of my soul.

And now there is no health in my flesh, because of thy displeasure, neither is there any rest in my bones, by reason of my sin.

And what shall I now say, or wherein shall I open my mouth? what shall I answer, seeing I

have done these things?

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Out of the deep have I called unto thee, O Lord; Lord hear my voice.

If thou, Lord, shouldest be extreme to mark what

is done amiss, O Lord, who may abide it?

Enter not into judgment with thy servant, O Lord, for in thy fight shall no man living be justified.

Behold, O Lord, though I have finned, yet I humble myself under thy mighty hand; I am thine, O save me.

Spare the humble and contrite, for behold I judge myfelf.

O taste and see how gracious the Lord is; blessed

is the man that trusteth in him.

For thy mercies, O Lord, are sweet, comfortable, better than life.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

I come not to judge the world, but to fave it.

Wherefore, in the multitude of the forrows that are in my heart, thy comforts, O Lord, have refreshed my soul.

Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace

to help in time of need.

My flesh and my heart faileth; but God is the flrength of my heart, and my portion for ever.

O Lord, be thou so to me for ever. Amen.

A PRAYER for FRIDAY Morning.

O MOST glorious, and most gracious Lord God, who art the searcher of hearts, the lover of souls, and the present myself polluted. O do thou make me a penitent sinner: polluted I am, and loathsome

loathsome in the fight of mine own corruptions, wherefore see, O thou great and glorious; O thou just and righteous Judge, O see, I here prostrate myself at the bar of thy justice, not knowing what to answer thee; my conscience witnesseth against me, and thy law condemns me: Oh, wilt not thou, bleffed Jefus, my Surety, my Saviour, wilt not thou undertake my cause, wno art my Advocate? Wilt not thou procure my pardon, who art my Mediator? O bleffed Jesus! Be now my Jesus! And seeing thou art able to fave unto the utmost all that come unto God by thee; O plant in my heart gentleness and patience, a meek and long-fuffering-spirit, that I may never be transported with violent anger, never be disordered by peevishness, never think thoughts of revenge; but may with meekness receive all injuries that shall be done to me, and patiently bear every cross accident, and with charity may return bleffing for curfing, good for evil, kind words for foul reproaches; that living all my days with meekness and charity, keeping peace with all men, and loving my neighbour as myself, and thee, O sweet Jesus, more than myself, and more than all the world; I may at last, come into the regions of peace and eternal charity; where thou livest, who lovest all men, and wouldest have none to perish, but a man to be faved through thee, O most merciful Saviour and Redeemer Jesus. Amen.

A PRAYER out of the PSALMS.

O Lord God Almighty, and King of eternal glory, who dost acknowledge him to be a blessed man, that abhorreth the way of sinners, and doth meditate in thy law day and night; teach thou me, a wretched sinner, faithfully to serve thee

with fear and trembling of heart; and feeing with all humility of heart, I do call unto thee with my voice, hear me, have mercy upon me, and so hearken unto my prayer; keep me as the apple of thine eye; hide me under the shadow of thy wings, because thou art my strength, my rock, and my refuge; cleanse me from my secret faults, and keep thy servant from presumptuous fins: O remember not the fins of my youth, but fend me help from thy fanctuary, and give me my heart's defire, and fo trufting in thee, let me never be confounded, but forgive the punishment of my fin: let thy mercy, O Lord, be upon me, as I trust in thee; and delivering me out of all my fears, fay unto my foul, I am thy falvation, that I may go into thy glorious house; for thou art the God of my strength: let not my steps go out of thy paths; that I may love righteoufness, and hate iniquity. Teach me, O Lord, the ways of thy statutes, and I shall keep them unto the end; give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart; make me to go in the path of thy commandments; for therein do I delight for ever. Amen.

A PRAYER.

Bleffed Jesus, the Lord of life, Prince of glory, and Captain of our falvation, who hast vanquished Satan, and all the powers of darkness, O give victory to my languishing foul in her spiritual conflict; guide me with thy counsels; fustain me with thy grace; refresh me with thy comforts; preserve me in thy love, and crown me with thy glory. O Jesus, grant, I beseech thee, that so long as I am in the darkness of this misty desart, that the eyes of my mind may behold, and contemplate the most shining light and brightness of thee, O God; and that I may always praise thee for ever and ever. Amen.

EJACULATIONS upon the Life and Passion of our Saviour; for Friday evening.

O Sweet Jesus, praise, honour and glory be to thee, O Christ; who for my sake hast vouchsafed to come down from the bosom of thy divine Father into this vale of misery, and to be conceived, and incarnated, and made man, by the Holy Ghost, in the most chaste womb of the Virgin Mary;

Choose, I beseech thee, my heart for thy dwelling-place; adorn it, replenish it with spiritual gifts,

and wholly poffefs it.

O that I were so fastened unto thee, that I might never depart, or turn away my mind from thee! I adore thee, most dear Redeemer, who being born in the depth of winter, didst not resuse to be swadled in poor cloaths, and to be laid in the manger.

Grant, O Lord, that I may always stand in thy

fight, truly humble, and truly poor in spirit.

O bleffed Jesus, who wouldest upon the eighth day, like other children, be circumcised, and being yet an infant, shed thy precious blood;

And for our fingular comfort wouldest be called

Jesus, which signifieth a Saviour;

O that it would please thee to admit me (being circumcised from all bad thoughts, words, and

works,) into the number of thy children.

O fweet Jesus, whom the wise men, with a devout seeking, found by the direction of a star, and having found, sell down and worshipped thee; offering unto thee gifts of gold, frankincense and myrrh;

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Grant

Grant that I may offer daily unto thee, the gold of bright-shining charity, the frankincense of sweet smelling devotion, and the myrrh of perfect mortification.

O Holy Jesus, who for our sakes would be subject to the law, and to give us an example of humility wouldest be carried to the temple by thy mother, and be redeemed with an offering ordained for such as were poor;

Where just Simeon, and Ann the prophetess, rejoicing greatly at thy presence, gave very glorious

testimony of thy dignity;

O that all pride were utterly thrown down in me. Amen.

E JACULATIONS upon the Life and Paffion of our Saviour Jesus Christ, continued.

O Jesus, praise, honour, and glory be to thee, who staying in the temple, wast, for the space of three days, with great grief sought by thy devout Mother, and at length with great joy sound by her, sitting in the midst of the doctors, hearing them, and proposing questions to them;

Would to God thou wouldest give and communicate thyself in such sort unto me, that I might never be separated from thee, nor ever be deprived of

thy comfort.

O Lord, who hast not disdained to come to the river of Jordan, and entering into it, there to be

baptized by thy fervant John the Baptist;

Who likewise for our sakes, abiding amongst wild beasts in the desart, and fasting forty days and forty nights, and persevering in prayer, hast permitted thyself to be tempted by Satan;

And

And overcoming him, hast been honoured with

the ministry, and service of angels;

Give me grace, O Lord, that I may constantly persevere in prayer, and let no temptation, I beseech thee, defile me, but rather let temptations purge me; and join and unite me unto thee, that I may adhere to thee alone, so that I may receive from thy hand chearfully all kind of adversity.

Grant that I may embrace all men with chearful love and charity, and readily forgive those that of-

fend me.

O sweet Jesus, who coming to Jerusalem in a meek and gentle manner, didst ride upon an ass, and amidst the praises which were sung by the people that came to meet thee, didst pour forth tears bewaiting the ruin of the city, and destruction of those ungrateful souls;

Grant that I may never prefer any thing before thee.

O my Jesus, who in Jerusalem, according to the law, didst eat the Paschal Lamb with thy disciples, and leaving them an example of humility and charity, kneeling upon the ground, didst wash their feet, and having washed them, didst wipe them with a towel;

Would to God this example might pierce my heart, and utterly throw down in me all pride and

loftinefs.

O Jesus, who with an unspeckled charity hast instituted the sacrament of thy body and blood;

Grant that when I come to that table of humility, I may with a chafte affection, fingular humility, and purity of heart, receive thee:

Grant that thy word may be truly pleafing unto me, and fweeter than the honey, and the honey-

comb, to my foul.

Who, going forth with thy disciples beyond the river Cedron, didst enter into a garden, where thou foresawest thou shouldest be taken:

O that I could utterly forfake my own will, and

always love and follow thine.

O' Jesus, who immediately before thy passion didst begin to fear, to grieve, and to be sad, taking upon thyself our weakness:

Who, falling upon the ground, prayed unto thy Father, and humbly offeredft up thyfelf wholly unto

him, faying, Father, thy will be done:

Grant that I may with a quiet mind, receive all things as from thy hands, and that I may find help and affiftance from thee:

O Jesus, who didst lovingly kiss the traytor Ju-

das, coming deceitfully to thee;

Shewing by the calmness of thy countenance, and sweetness of thy words, that thou didst love him;

Grant I may shew myself loving and mild to all

mine enemies.

That I may pardon them from my heart, how-

foever they shall offend me.

O Jesus, who didst permit thine enemies most furiously to lay their facrilegious hands upon thee: and being cruelly bound by them, didst not revenge, but mildly endure the reproaches, blasphemies, and injuries wherewith they did most wickedly affront thee;

Who didst restore and heal the ear of Malchas, one of thy furious persecutors, cut off by St. Peter

thy disciple;

That rendering good for evil, the riches of thy mercy and mildness might shine forth to us;

Grant, I beseech thee, that the desire of revenge

may never have place in my heart.

O that thou wouldst bestow upon me the grace of true patience.

E JACULATIONS upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus, who sufferedst thyself to be led, bound as a malesactor and thief, by a troop of soldiers unto Annas, and to be presented before him;

O unspeakable mildness of my Redeemer!

Grant, O Lord, that these examples of thy virtues may shine in me to my good, and thy everlast-

ing glory.

St. Peter, one of the chief of thy apostles, thrice denied thee, and yet thou most mercifully lookedst upon him, and provokedst him to repentance, and to shed tears for his offence.

O that it might please thee in like manner to look

upon me with that lovely eye of mercy;

That with due tears of repentance, I may bewail my fins past;

And having bewailed them, may not hereafter

any more return to them again.

O my Jesus, who by the wicked Jews was proclaimed guilty of death; and without cause condemned;

That by thy unjust condemnation thou mightest deliver us from the guilt of our sins, wherewith we

were justly attainted;

Grant that I may imitate thy meekness and patience:

Grant that I may be truly subject to my superiors, and all powers over me ordained by thee:

That I may obey my equals, and love and ho-

nour all men.

O my Jesus, who being stripped naked in the palace, and bound to a pillar, did suffer they naked and immaculate sless to be rent with most cruel scourges; that with they sores thou mightest heal our wounds;

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Thou art indeed that living Stone rejected by man, but chosen by God;

Grant that I may now patiently suffer the scourges

of thy fatherly correction.

For they cloathed thee, the King of glory, with a purple garment for the greater affront:

They fastened upon thy divine head, a crown of

thorns:

They put into thy hand a scepter of reed, and kneeling down in a scornful manner, saluted thee, saying, Hail King of the Jews-

Plant, I befeech thee, in my heart, the memory of

thy paffion.

O Jesus, who being declared innocent by Pilate thy judge, didst not resuse to hear the surious outcries of the Jews, by which they demanded that thou shouldest be crucified:

Who, being led out with two thieves, didst carry the cross with great pain upon thy sacred and torn shoulders, and did not refuse to be driven forward, to be urged, and hastened:

And being weary and breathless, did languish un-

der thy burden:

Give me tears of devout compunction, and of holy love, which may melt my hard heart, and make it grateful unto thee.

That I may love thee alone, and rest in thee

only.

Grant that, with fervent devotion, I may embrace all croffes, and may humbly follow thee unto death.

Who having thy shoulders bruised with the weight of thy cross, didst at length arrive weary at the place of execution;

Where wine mingled with gall was offered thee to

refresh thee

Who being naked, didst not refuse to be rudely stretched out upon the wood of the cross, and cruelly fastened with nails upon the same;

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Grant me, O Lord, that with a faithful and grateful mind, I may confider this thine unspeakable charity, with which, of thine own accord, thou didst stretch forth thine arms, and willingly offeredst thy hands and feet to be pierced.

Who didst hang (thy hands and feet being pierced) three hours upon the shameful wood of the cross, and shedding, in great abundance, thy precious blood, didst endure unspeakable torments through-

out thy whole body.

O fweet Jesus, who wast so good, even to those that were so wicked, that, for the very same parties who did crucify thee, thou didst pray unto thy Father, saying, Father forgive them, for they know not what they do;

Give me, I befeech thee, the grace of true meekness and patience, by which I may, according to thy commandment and example, love mine ene-

mies.

Who didst embrace death; and recommending thyself to thy heavenly Father, bowing down thy venerable head, yieldedst up thy spirit.

Truly thus giving thy life up for thy sheep, thou

haft shewed thyfelf to be a good shepherd.

Thou didst die, O thou only begotten Son of God! Thou diedst, O my beloved Saviour, that I might live for ever!

O how great hope, how great confidence have I

reposed in thy death, and in thy blood!

I glorify and praise thy holy name, acknowledging

my infinite obligations to thee.

O fweet Jesus, who being, with great lamentation of thy friends, taken down from the cross, wouldest be anointed with precious ointments, was wrapt in fine linen, and buried where no man was buried before.

O Jesus, praise, honour, and glory be to thee, O Christ, who forty days after thy resurrection being expired, didst gloriously ascend into heaven, in the fight of thy disciples, where thou sittest at the right-hand of the Father, blessed for ever.

O that my foul might always languish on earth,

and afcend and afpire towards heaven!

And feek, and favour those things which are above in heaven, and not those things which are here upon earth.

O my most merciful Lord God, grant that according to thy will, I may so innocently pass the course of this miserable life,

That my foul, departing out of the prison of my body, I may be vested with thy merits and virtues;

And be received into thy everlasting joy;

And, with all the faints, I may bless and praise thee for ever. Amen.

A PRAYER for the Preparation to the holy Sacrament, for Friday evening.

Holy Jesus, I adore thy mercies, and thy incomparable love, who, for our fakes, didst suffer fuch horrid and fad tortures, which cannot be remembered without a fad compassion: pity me, O Lord; pity me, dearest God; turn those thy merciful eyes towards me, O most merciful Redeemer; for my fins are great, like unto thy passion, full of forrow and shame, and a burden too great for me to bear, Lord, who hast done so much for me, to purchase me bleffings upon earth, and an inheritance in heaven, now only speak the word, and thy servant shall be whole; let thy wounds heal me, thy virtues amend me, thy death quicken me; and now, that I am about to address myself to come to thy table, O Lord! O that I might have such a sweet remembrance of thy love, to encourage my hope, to excite me to all

my duty, and put an humble confidence in me, to look up unto thee again for thy pardon, and for the grace of thy holy spirit, to enable me to please thee better hereafter. Multiply thy blessings unto me, O Lord; increase in me true religion, sincere and actual devotion in my prayers, patience in troubles, and whatsoever is necessary to my soul's health, or conducing to thy glory, and to such a blessed union with thee, that I may never more live unto myself, or to the world, but to thee only; and, by the refreshments of an holy hope, I may be led thro' the paths of a good life, to the possession of thy kingdom, O blessed Jesus, who livest and reignest ever one God, world without end. Amen.

MEDITATIONS for SATURDAY.

WHAT a deal of cost and pains do we bestow upon these wretched bodies of ours, only to make them pleasing and lovely to the eye of some beholders, as miserable, perhaps, as ourselves; and yet, when we have done all, we are (it may be) no better than hard-savoured, and unhandsome creatures, and contemptible in those eyes, from whom we desired most approbation; whatever therefore becomes of this outward man, let it be my care, that my soul be vested with Jesus Christ, that I may come holy to his table; so shall I be sure to be safe, rich, amiable here, and hereaster glorious.

It was part of our Saviour's charge upon the mount, Take no care what to put on. But it must be the main care of our lives, how to put on Christ upon our souls, that we may, with pure hearts, come to the holy sacrament: when once I am thus clothed, I shall say, though in a contrary sense, with the spouse of the Canticles, I have put on my coat, how

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shall I put it off? I have washed my feet, how shall I desile them? Now, what is more filthy than man conceived and born in sin? And, what is more clean and beautiful than our Saviour Christ, conceived of the Holy Ghost? My well-beloved is white and well-coloured, (said the spouse) and chosen out among thou-fands. This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the spots and silthiness of our souls, the pains which our sins deserved; and that he might leave our souls clean and free from them, what a wonderful pity and compassion was it that moved my Lord to have such a servent desire for the cleanness of my soul, that thou shouldest, with so great charge and loss of thine own blood, bestow it upon me.

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Bleffed art thou, O my most merciful and loving Lord; all the angels praise thee (O God) for ever-

more.

Now, when the folemnity of the holy Eucharist is celebrated, it is a day when the fons of God come to present themselves before the Lord; and, we may be fure, Satan will also come among them, not only to accuse every unworthy receiver, but even to tempt the worthiest that receive; tempt him with wandering and worldly thoughts, with flat and dull affections; yea, it may be with spiritual pride, with formal hypocrify, or impure imaginations: now, that we be not entangled in Satan's net, we may prevent, by having our eyes ever towards the Lord, our fouls fixed and intent upon Christ in the fufferings of his passion, the power of his refurrection, the glory of his afcenfion, and the benefit of his intercession; with the enlargements of contrition, of faith, of love, of prayer and praises. For as often as I think of the Lord's passion, I presume much of the love of God, and the forgiveness of my fins He bows down his head to kisseme. beHe stretched forth his arms to embrace me. He opened his fide that I may fee

his heart flaming with love. He is lifted up from the earth that he may draw all unto him. O my Lord, draw me to thy table, that I may admire and love thee; let me go with the forwardest affection, to testify how much I value thy kindness; to profess the fincerity of my faith to thee, and my most dutiful love unto thee; and I will render to thee, O my Lord, most hearty thanks, that thou wilt admit me to that honour; I will hope in God, for I will yet praise him, who is the health of my countenance, and my God: bleffed be God, which hath not turned away my prayer, nor his mercy from me.

A PRAYER on Saturday Morning to Jesus Christ, for our due receiving of the Holy Sacrament.

ALL-SUFFICIENT Saviour, teach me, by thy great good example, obedience and fubmission to thy divine will: I humbly befeech thee, fo to prepare my foul to the due receiving of thy holy facrament worthily, that I may thereby effectually feel, tafte, and feed on thee, my Saviour Jefus Christ, that I may by thee have eternal life: pardon (O Lord) pardon my unpreparedness to come to fuch holy and divine mysteries; make thy word and facraments always to powerful and effectual in my heart, that I may thereby be fanctified and renewed unto all holy obedience of thy will; in the mortification of my finful corruption, renewing of thy perfect image in me unto holiness, righteousness, fobriety, knowledge, faith, and temperance. O bleffed Jesus, by thee let me have access to thy heavenly Father; that by thee he may accept me, who by thee is revealed to me; let thy innocence and purity procure pardon for my uncleanness

cleanness and disobedience: let thy humility extinguish my pride and vanity; thy meekness extinguish my anger, and thy charity cover the multitude of my fins; and that thou wilt, with the hands of thy mercy, immediately after this life, receive my soul into everlasting joy and selicity, there to reign with thee for ever.

A PRAYER on Saturday evening, to Jesus Christ, for our due receiving of the holy Sacrament.

MOST bleffed Redeemer, who, to fuffer torments, ascendedst to Jerusalem with so great haste, fill my heart (I besecch thee) with that divine love, that leaving my flow and idle pace, I may run to meet thee, and to offer up myself wholly to obey and to fuffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatfoever thou wilt I will; and whatsoever thou wilt not, I will forsake, and utterly detest in my heart. O merciful Jesus! make me proceed from virtue to virtue, until I be grown perfect in thee, in holy exercises, and virtuous meditations of thy death and paffion, in following thine own most holy and blessed example; with the blood that ran from thy bleffed heart, wash my foul from all fin and iniquity, that I may come holy to thy table; and there to dedicate myself again unto thee. I am not worthy, I confess, to be seen in thy sacred presence; but since thou hast in me a will to please thee in all things, I defire that I may humbly appear and profess it before thee, and wait upon thee for a power to do according to the purposes of my heart; and purchase to me thy grace faithfully to serve thee. O my Lord God, my might, my life, lead me and feed me in this mortality,

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mortality, and at the hour of death; when I shall be accused before thee, have mercy upon me. Grant me these supplications, which I have made to thee this week; and, by thy own and holy mediation, purchase for me a gracious life, and a blessed ending; and, after my bodily death, give me everlasting life, with endless bliss, that I may reign with thee for ever and ever, in the world to come. Amen.

SUNDAY'S EXERCISE in the Morning, with directions for receiving the Sacrament.

THIS being the morning you intend to receive it, you ought to get up early, at least by five o'clock in the summer, and fix in the winter, to examine the estate and qualification of your soul; and, after your morning prayers, break forth into this meditation.

A MEDITATION for Sunday morning at home.

THE Son of righteousness is now arose with healing in his wings, and hath chased away all the clouds of darkness. The bridegroom is up, and the children of the bride-chamber are dressed, and have trimmed their lamps: O let us make haste unto the marriage-feast. This is the day which our Lord hath made, let us be glad, and for ever rejoice. This is the day he hath sanctified to himself, and called by his own most holy name, that in it we may meet to adore his greatness, and admire the wonders of his infinite power, that we may remem-

ber his innumerable mercies, and deeply imprint them in the centre of our hearts.

Worthy art thou, O Lord, of all our time; worthy the praises of all thy creatures. Every moment of our life is bound to bless thee, since every moment subsists by thy goodness. It is not to encrease thine own happiness, thou callest upon us poor worms to serve thee, but that our wearied hands may be relieved with rest, and enabled to lift themselves up to thee; that the ignorant minds may be taught thy truth, and learn the way to everlasting happiness; that the love-prepared souls may approach the holy table, and feast their souls with that delicious banquet.

Come all you dear-bought fouls of so gracious a God, whom he daily entertains with innumerable mercies: come all you children of so loving a Father; for whom he has provided an eternal feast, to taste the delicious food of angels; to eat and drink his body and blood, so to become entirely one with him; while we feed on his body, and are governed by his spirit. Rise then, my soul, and take thy swiftest wings, and sly to the presence of this great mystery. Arise, and leave the world behind thee,

and run with gladness to falute thy Lord.

There we shall see the Lord of glory, vested under the samiliar forms of bread and wine; he who the seraphims prostrate adore, and sly with all their wings, to perform his commands. He who came down to die for us sinners, and ascended again above the highest heavens: himself is there, and graciously stays our coming, to receive our prayers, and by his tender mercy to send us home with his blessing: he is there, though not discerned by common sense; nor the mysteries of his presence comprehended by ordinary reason; yet may a lively saith pass through the veil, and considently enter into the Holy of Holies. A faith that works by

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love may enter, and fill itself with celestial manna. Behold, O Lord, I believe, and hope; perfect by thy vigorous grace my faint endeavours.

A PRAYER for Sunday morning at home.

HOLY and immortal God, who haft prepared a feast for all those that fear thy name, I confess myself to be a most grievous and wretched finner, not worthy to approach before fo great a God as thou art, and altogether unfit to receive thee under the roof of my foul, in respect of the stains and pollutions it is guilty of; neither is it adorned with those gifts and graces as thy majesty and prefence requires, and therefore am afraid to draw near unto thee.

But, when I consider thy comfortable saying, that thou dost not desire the death of a sinner, but rather that he should turn unto thee and live; and thy bleffed invitation, how lovingly, with the arms of thy mercy stretched out, thou hast summoned all that are heavily oppressed with the burden of their sins, to come to thee for comfort and refreshment; and lastly, thy usual practice in pitying and relieving those which were cast down with the thoughts of their transgressions, as the thief upon the cross, Mary Magdalen, the woman taken in adultery, the publican, St. Peter and Paul, (all of them finners) I am comforted and emboldened to come unto thee, affuredly trufting, that thou wilt of thy goodness fupply my defects, and make me a worthy receiver of the high mystery and benefit of thy blessed sacrament, whereof of myfelf I am altogether unworthy.

Stretch out thy right-hand, O sweet Jesus, to me thy poor fervant, and out of the rich treasure of

thy mercy supply my necessities, that hereby I may be made a living temple to thee, and an acceptable habitation for thine honour to dwell in: and grant that, being cleansed by thy mercy and goodness, I may, by thy grace and power, persevere in all godliness and holiness of conversation, to the end of my days, and attain to that blessed place where thou reigness, with the Father and blessed Spirit, world without end. Amen.

Now repair to the church, and endeavour to be there before the begginning of divine service.

Being entered the church, kneel down, and lift up thy beart to God, in these or the like ejaculations.

HOW amiable are thy tabernacles, O Lord of hofts.

Lord, I have loved the habitation of thy house,

and the place where thine honour dwelleth.

O let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy fight, O Lord, my redeemer.

Gracious is the Lord and righteous; yea, our

God is merciful.

I will walk before the Lord, in the land of the living.

Then use this, or the like prayer.

L ORD, I befeech thee, strengthen me against all the temptations of Satan, who stirreth up his subtilty and evil devices, to draw away my heart from thee; and freely accept the prayers which I shall now make unto thee, both for myself and others, my sellow-members through Jesus Christ our Lord. Amen.

Which done, join with the congregation in the divine prayers and service of the church.

In which we are carefully to observe two things. First, for whom we ought to pray; and that it is not for ourselves only, but others also, according to the counsel of St. James, Pray one for another; which we learn from the pattern of the Lord's Prayer, left unto us by Christ himself.

Secondly, how we ought to pray; and that

is,

First, in humility, with a feeling of our own wants, for which the poor Publican was rather justified, than the proud Pharisee for his vain boasting.

Secondly, in a fettled and fervent devotion: when we pray, our minds ought not to be fixed on any thing else (as many, God knows, are) for God

will have the whole heart or none.

Thirdly, in faith; with confidence that we shall receive what we ask; for he which watereth not, that is, not believeth, let not that man think, that he

shall receive any thing from the Lord.

If we be deficient in any one of these conditions, we ask amis, and so shall receive accordingly. Wherefore, as we desire to receive comfort and benefit by the Lord's supper, let us seek unto God for it: and as we hope to have our prayers heard, let us pray both for ourselves and others, in true humility, servency, and devotion, and assured hope of obtaining.

If there be any space before the divine service begins, read this abstract of the doctrine of Jesus Christ, which ought to be used before the communion; if not, after sermon.

I AM the way, the truth, and the life: no man cometh unto the father, but by me.

The time is fulfilled, and the kingdom of God is

at hand; repent ye, and believe the gospel.

Come unto me all ye that labour and are heavy

laden, and I will give you rest.

Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

All things whatfoever that men should do unto you, do you even so to them: for this is the law and the prophets.

This is my commandment, that ye love one ano-

ther, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friend.

Ye are my friends, if ye do whatfoever I com-

mand you.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That you may be the children of your father which is in heaven; for he maketh his fun to rife on the evil and on the good, and sendeth rain on the just and on the unjust.

Be ye merciful, as your father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and it shall be forgiven.

Give, and it shall be given unto you.

Take

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesset.

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and

many there be which go in thereat;

Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

He that taketh not his cross and followeth after me, is not worthy me.

In the world ye shall have tribulation: but be of

good chear, I have overcome the world.

Lo, I am with you always, even unto the end of the world.

Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Let your loins be girded about, and your light

burning;

And ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunken-

nefs, and cares of this life.

The hour is coming, in the which all that are

in the grave shall hear his voice,

And shall come forth; they that have done good, unto the refurrection of life: and they that have done evil unto the refurrection of damnation.

When fermon is ended, fall upon your knees, and with all reverence say,

I will wash my hands in innocency, and so will I go to thine altar, O Lord.

GOD, dispose me to offer unto thee the merits of the life and passion of thy well-beloved Son. At this present, I offer unto thee, in the union thereof, my understanding, my will, my memory, my thoughts, my words, my works, my sufferings, my consolations, my good, my life, all that I have, and all that I can ever pretend unto, which I beg of thee to accept for his sake, who laid his life down for me, and all the world; even the blessed Jesus.

I will go unto the altar of my God: even unto

the God of my joy and gladness.

I will offer thanksgiving unto my God; and pay my vows unto the most High; yea, even in the presence of all his people.

CONSIDER, O my foul, what place thou art come unto; namely, the table of the King of Kings, and Lord of heaven and earth. I acknowledge, O Lord, my great unworthiness to be admitted into thy presence; but I humbly besech thee, let thy blessed Spirit guide me, that I may behave myself in body by a reverent and seemly gesture; and also in mind, laying aside earthly cogitations, and that in a two-fold respect. First, because

Before the confecration, when the minister is going towards the holy table, seeing the table spread, and the element set thereon, entertain thyself with this Meditation.

because the place is holy, and therefore ought not to be prophaned by any unfeemly behaviour; for thou commandest thy servant Moses, Exod. iii. 5, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Secondly, as the place is holy, fo thou, O God, art here amongst us, according to thy promife in thy holy gospel, Mat. xviii. 20, Where two or three are gathered together in my name, there am I in the midst of them. Thou art in the midst of us, beholding not only our outward gesture, but our very hearts and affections; and ready to reward these that honour thy holy name, and to punish all such as dishonour thee, by prophaning and abusing thy holy ordinance, which we do, if our carriage be not with fear and reverence.

Then add,

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Glory be to thee, O crucified love, who at thy last supper didst ordain this holy mystery, the sacrament and feast of love.

It was for the continual remembrance of the facrifice of thy death, O bleffed Jesus, and of the benefits we receive thereby, that thou wast pleased to ordain this sacred and awful rite: all love, all glory be to thee.

O Jesus, let the propitiatory facrifice of thy death, which thou didst offer upon the cross, for the sins of the whole world, and particularly for

my fins, be ever fresh in my remembrance.

When we hear the minister say, Draw near with faith, and take this holy sacrament to your comfort, lift up your heart, by this or the like ejaculation.

OLORD, I am not worthy, by reason of my manifold sins, to approach unto thee: but seeing it hath pleased thee, out of thy abundant K 2 mercy

mercy and goodness to call me, behold, in all humility and obedience, I come.

Then join in prayer with the minister.

After the minister inviteth all to lift up their hearts to God, and the preface is ended, therefore, with angels and arch-angels, &c. may be said as followeth.

and invisible: to thee, the treasure of eternal bleffings: to thee, the fountain of life and immortality: to thee, the absolute Lord of the whole world, be given, as is due, all praise, honour, and worship. Let the Sun, Moon, and choir of Stars; the air, earth, sea, and all that is in the celestial and elementary world, bless thee. Let thy Jerusalem, thy church from the first born thereof, already enrolled in heaven, glorify thee. Let so many elected souls of apostles, martyrs, and prophets; let angels, arch-angels, thrones, dominations, principalities, powers, and virtues; let the dreadful cherubins and feraphims perpetually sing the hymns of thy triumphs.

Holy, holy, holy, Lord God of hosts, heaven and earth is full of thy glory; save us, O thou that dwelleth in heaven, the palace of thy Majesty.

O Lord Jesus, thou art the everlasting Son of the Father. When thou tookedst upon thee to deliver man, thou cloathedst thyself with slesh in the Virgin's womb; when thou hadst overcome the sharpness of death, thou didst open unto us the kingdom of heaven; thou sittest at the right hand of God in the glory of the Father, and shall judge both the quick and the dead. O Lord, help thy servants, whom thou hast redeemed with thy most precious blood.

In

In time of the consecration, we ought seriously to settle our minds on the elements, and the actions about them, for the better stirring up of our devotion: and so meditate thus: first, when we hear the minister read the word of Christ's institution, and see him take the bread and wine, raise up thy heart, and say,

WHAT tongue is able to express, or heart joyfully and thankfully to meditate enough on the great love of God, in setting apart his Son, for the redemption of us his enemies, and that he should chuse these elements, and set them apart to be distributed unto us as seals and pledges of the same! Ah, Lord, who is there that truly loves thee, when thou gives him two distinct pledges of thy love, can be content with the one only; what lover can endure to have one half of thy love withheld from him; and therefore, all love and glory be to thee, for giving both.

When we see the bread broken, and the wine poured out, we ought to be exercised in a twofold meditation.

IRST, of comfort; confidering that the bread is broken, and with wine poured out, not only to be the more divisible to the communicants, but chiefly to represent unto us the crucifying of Christ's body, and the shedding of his blood for our fins; for he was broken for our iniquities. By which is not meant, that any bone of him was broken, but that he was crucified: whence we should every one of us gather this comfort, saying to our souls,

O Blessed redeemer, thy blessed body was torn with nails, broken on the cross, and suffered an

accurfed death for me; but my fins have much more occasioned thy torments, even more than the very crucifiers; they crucified thee but once, but I have, as much as in me lay, crucified thee daily; they crucified thee, because they knew thee not; but I have known both what thou art in thyself, the Lord, of glory, and what thou art to me, a most tender and merciful Saviour; yet I have still continued to crucify thee asresh; but, by thy merits, I trust I shall escape the curse of that death, which is due

unto me for my fins.

Secondly, of forrow, and that for our fins; the grievousness of them was such, that they could not be attened for, without the precious blood of Christ Jesus; these were the spears that pierced him to the soul; those were that which drew his precious blood from his side: and the consideration of this should breed in us a hearty forrow, that we, so vile wretches as we are, should thus wound so loving a Redeemer; and certainly, if we do not grieve for those sins, for which he hath so much smarted, we may justly fear, that the stupid earth, the hard rocks, and the dark graves, which trembled, quaked, rent and opened at his death, shall one day rise up in judgment against us, and condemn us.

When therefore we see bread broken, &c. let every one thus meditate.

Miserable and vile wretch that I am, that I, by my sins, should thus wound my merciful and loving Redeemer; that I should be the cause of those great agonies of thy soul, which drew from thee that bitter cry, My God, my God, why hast thou for saken me? And all this thou suffereds only to keep me from perishing. O what unexpressible thanks

thanks do I owe fo loving a Jefus! thou haft reprieved me from that wrath my fins have long ago deserved: O raise my soul to the highest pitch of a zealous and hearty thankfulness, that I may praise and magnify that mercy, which hath redeemed me by fo great a price.

When the minister is receiving in both kinds himself (considering we are in the presence of God, who seeth and knoweth the very secrets of our hearts) we should pour out our fouls unto him, in this or the like foliloguy.

EVER bleffed Jesus, I do humbly and fincerely acknowledge, with the good Centurian, that I am not worthy that thou shouldest enter under my roof, much less to come and sup, and dwell with: but feeing it is thy good pleafure to vouchfafe me this favour; cleanse me, I beseech thee, from all my fins, that I may entertain thee in a pure and fanctified heart; strengthen my faith, that I may fully rely on thy mercy and goodness: comfort me with thy holy and bleffed Spirit, and so dwell with me for ever here, that at the last I may live with thee for ever hereafter in thy kingdom of glory. Grant this, O bleffed Redeemer, for thy mercy's fake. Amen.

EJACULATIONS to be used before receiving the bleffed Sacrament.

HAVE finned, and what shall I do unto thee, O thou preserver of me, and all mankind? [Here recollect some of thy greatest sins.] K 4

If thou, Lord, shouldest be extreme to mark what I have done amis, O Lord, who may abide it?

But with thee, O Lord, there is mercy; and

with thee there is plenteous redemption.

He who made the Sun to enlighten our steps, throughout the pilgrimage of this short life,

Has he ordained no guide to conduct our fouls,

in the difficult way to their eternal home?

He who feeds the ravens that call upon him, has

he not provided bread for his children?

He has; and still his mercy furnisheth means to perform whatever his justice commands.

As foon as we are born into this world of danger,

his vigilant baptism stands ready to save us:

Ready to wipe out the guilt of our birth, and write our new names in the book of life.

What all eternity could never have worn off, a

little sprinkling of water washes away.

When we are come to riper years, and a fit capacity of professing our faith,

His last will and testament mysteriously strengthen us, and cherishes and confirms our growing belief.

Behold! even the greatest riddle of bounty, that out of the feeder himself comes food for us:

The bread of life, which came down from Heaven, is here distributed to nourish our souls:

The cup of the New Testament, in Jesus, his blood, is here to be received for our salvation.

O fouls, redeemed by the blood of Jesus, and nourished by the slesh of his sacred body!

Why melt you not away into tears of joy, for being so regarded by the King of heaven?

Why not at least dissolve into tears of forrow,

for fo little regarding him?

Who will not tremble with an amorous reverence, that stands in the fight of so great a Majesty!

Who can forbear to be transported with joy, that thinks I am going to receive my God!

Who

Who can contain the overflowings of his heart, while his breast can say, Here I have my God!

My great and glorious God, who, merely out of love, thus gives me himself in pledge of my salvation.

O infinite sweetness, how good it is for us to be here, and behold our Lord transfigured before us.

Here let us make a thousand tabernacles; one, O my Jesus, for thee, and one for each of us.

That in our little tents we may dwell about thee, and lift up our hearts, and rejoice before thee:

O God, behold thy beloved Son, in whom thou

art well pleased.

Hearken, I befeech thee, to the loud cry of his blood, which speaketh far exceeding better things than that of Abel.

By his agony and bloody fweat in the garden, by his bitter passion and death upon the cross, good Lord deliver me.

O Lamb of God, which takest away the sins of

the whole world, grant me thy peace.

O Lamb of God, which takest away the sins of the world, have mercy upon me.

Immediately before receiving.

CHRIST, with the benefits of his death, doth now come to fanctify my finful but immortal foul; in full affurance whereof, I am to receive these signs and seals at the hand of his minister.

Thou hast said, that he that eateth thy flesh, and drinketh thy blood, hath eternal life; and thou

wilt raise him up at the last day.

Behold the servant of the Lord, be it unto me according to thy word. Come, Lord Jesus, unto thy unworthy servant, as my trust is thou wilt.

K 5

Then with all possible devotion, join with the minister, in that short, but excellent Prayer.

The body of our Lord Jefus Christ, which was given for me, preserve my body and soul unto ever-lasting life.

[Taking the bread, with reverence proceed.]

I take and eat this in remembrance, that Christ died for me, and will feed on him with my heart, with faith and thanksgiving.

By thy crucified body, deliver me from this body

of fin and death.

After receiving of the bread, meditate thus:

Blessed Jesus, do I heartily and stedsastly believe, that thou wast crucified upon the cross, and that for me, as well as all others; and, as I have now received this holy bread broken, whereby my body shall attain nourishment, so I believe that have also received spiritually thy body crucified, with all the benefits thereof, the full pardon of all my sins, and the strengthening and refreshing of my sinful soul: this I believe; Lord, help my unbelief, for thy tender mercy's sake.

At the receiving of the cup.

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? I will take the cup of salvation, and call upon the name of the Lord.

O let this precious blood of thine purge and purify my guilty conscience from dead works, to serve thee, the living God.

Lord,

Lord, of this leprofy of fin, if thou wilt, thou canst make me clean.

O touch my hard and stony heart, and say, but so, as I may hear it, I will, be thou clean.

Then join with the minister.

The blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

[Here take, with reverence, the cup, and proceed.]
I drink this in remembrance, that Christ's blood was shed for me, and am thankful.

While we feel the wine in our stomach, we should thus meditate:

MOST bleffed Redeemer, I do truly and heartily believe, that thy precious blood was fhed out of thy facred body, as verily as I have received this wine apart from the bread, and that for the perfect remission of all my sins, as well as any others: and I do also believe, that with this wine I have received thy most precious blood, whereby my fins are fully washed away; and my soul cleansed and purified; and that according to thy gracious promife, I shall never hunger nor thirst any more, because with this holy bread and wine I have received thy flesh, which is meat indeed, and thy blood, which is drink indeed; with which I humbly pray thee to cherish and nourish my poor soul, and to increase in me a hearty love, and a kind affection to these my fellow-members, who have been now partakers with me, that fo we may ferve thee as we ought, in holiness and righteousness all the days of our lives, and that nothing may be able to separate us from thy love, which I humbly befeech thee to grant for thy mercy's fake. Amen.

K6 THOU

HOU art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy will's fake, they are, and were created.

Worthy is the Lamb that was flain from the beginning, to receive power, and riches, and wisdom, and strength, and honour, and glory, and bleffing.

Therefore, bleffing, honour, glory, and power, be to him that fitteth on the throne, and to the Lamb for ever and ever. Amen.

I have fworn, and am stedfastly purposed to keep

thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slide not.

O holy, holy, holy, Lord God Almighty, which was, and is, and is to come, receive my prayers.

EJACULATIONS after receiving the holy Sacrament.

RAISE the Lord, O my foul, and all that is within me; bless his holy name, which faveth thy life from destruction, and feedeth thee with the bread of heaven.

O the depth of the wisdom and knowledge of God, how incomprehensible are his judgments, and his ways past finding out!

O my God, thou art true and holy: O my foul, thou art bleffed and happy.

E JACULATIONS while others are communicating.

HAPPY are those servants, whom, when their Lord cometh, he shall find thus doing. Be we followers of God as dear children, and

walk in love, even as Christ loved us, and gave himself an offering, and a facrifice of a sweet savour unto God for us.

The hour cometh, and now it is, when the true worshippers shall worship the Father in spirit and in truth.

Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any one defile the temple of God, him will God destroy.

Behold, thou art made whole; sin no more, lest a worse thing happen unto thee.

A public thanksgiving after receiving the blessed Sacrament, for ourselves and others.

Heavenly Father, look down from thy fanctuary, from the throne of thy glory, upon the bleffed facrifice, which our High Prieft, Christ Jefus, thy most innocent and facred Son, doth offer unto thee, for the sins of his brethen. Pardon the multitude of our offences, and have compassion upon our miseries. Hearken to the voice of the blood of that immaculate Lamb, which crieth out to thee, and standeth before thee at the right hand of thy Majesty, crowned with honour and glory. Behold, O Lord, the face of thy Messiah, who hath been obedient to thee, even unto death; and put not his blessed wounds out of thy sight, nor the satisfaction he made for our sins, out of thy remembrance. O let

THE UNIVERSAL 206

let every tongue praise and bless thee in commemoration of thine infinite goodness, who didst deliver thy only Son over to death upon earth, and to make him our most prevalent advocate in heaven.

PETITIONS for others.

GOD, bless our most sovereign Lord King George, the Prince of Wales, the Princess Dowager of Wales, and all the rest of the royal family; prosper them with all happiness, and make them instrumental to thy glory.

O God, be mindful of all pastors and faithful people, dwelling in all parts of the habitable world, in the union of the catholic and apostolic faith, and

preserve them in thy holy peace.

O God, remember all those that travel by sea or land, and are exposed to so many dreadful dangers. Remember the many poor prisoners and exiles, who

groan under the miferies of this world.

O God, remember the fick, and all fuch as are in any discomfort of mind: remember the many poor fouls oppressed with bitterness, who implore thy fuccour. Remember also the conversion of so many heretics, infidels, and finners, whom thou hast created after thine own image.

O God, remember our friends and benefactors: accept this facrifice for us, finners, and let us all feel the effect of thy mercy; drive away fcandal, war, herefy and faction; and grant us thy peace and

love. Amen.

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As soon as thou art retired from the congregation, offer up again to God thy sacrifice of praise, in this or the like manner.

Or that thou in mercy hast vouchsafed to accept me at this thy holy table, amongst the rest of thy elect and chosen people, and that thou hast so graciously fed my languishing soul with thy precious body and blood. I confess, O Lord, that I am not worthy the least of thy favours: but seeing it hath pleased thee thus to have mercy upon me; give unto me, I humbly beseech thee, a continued affistance of thy grace, whereby I may be enabled to make good those purposes of obedience I have now made, and to walk worthy of this thy mercy, in newness of life, to the glory of thy holy name, and the salvation of my sinful soul, even for thy mercy's sake. Amen.

At the end of the communion.

GOD, pour down thy graces upon us; direct our steps in thy ways; strengthen us in thy fear; confirm us in thy love, and give us at the last the inheritance of thy children.

To God the Father; who first loved us, and made us accepted in the beloved; to God the Son, who loved us, and washed us from our fins in his own blood; to God the Holy Ghost, who sheds the love of God abroad in our hearts, be all love and glory, for time and for eternity. Amen.

Now, to the King eternal, the immortal, invisible, and only wife God, be all honour and glory, now and for evermore. Amen.

After thou art come home, meditate seriously and enquire, what comfort thou hast received by being at the Lord's table; upon which consideration, if thou findest any good motions in thyself, any assurance of the forgiveness of thy sins, thou oughtest by all means to cherish the same by the comfortable remembrance of Christ's death and passion for thee; and so much the more, litt up thy thankful heart unto God for his mercy; as St. Paul sweetly exhorteth the Colossians, saying, As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, abounding therein with thanksgiving.

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And this is that which Solomon maketh a true note of a righteous man, that he will ever be increasing those good gifts which he hath in him, when he saith, The path of the just is as a shining light,

that shineth more and more unto perfect day.

When, therefore, thou findest a little saith, a little love in thyself (as God knows the best of us hath little enough) let thy desire be to increase it, and to have thy corruptions diminished; for these desires are a beginning of grace, and a true sign of a heart well affected; and of this desire, thou canst not make a better trial, than by considering, whether thou hast an earnest longing to receive again the next opportunity; that so these good beginnings may be the more perfected.

But if thou fin est not this comfort in thee, then search into thyse, whether there be not some sin in thee as yet unrepented of, and whether thou camest so well prepared to the communion as thou shouldst; if thou didst not, then oughtest thou to humble thyself before God, with sorrow for this thy negligence: if thou cannot not perceive this in thyself, but that thou camest well prepared, then must thou patiently wait the Lord's leisure, and pray earnestly, that he would

would give thee the comfort of his spirit, with full assurance, that he would grant thy request, when it shall be best for thee.

A thanksgiving after the Lord's Supper at home.

Eternal and ever-living God, I praise and magnify thy holy name, that thou hast so plentifully refreshed my dry and fainting foul with the holy facrament of thy precious body and blood; I believe, Lord, help thou my unbelief. And, O thou, in whose hands are the hearts of all men, create a clean heart, and renew a right spirit within me; it is enough, too long that I have been a fervant and a flave to my own corrupt and inordinate affections; grant that I may henceforth consecrate my foul and body unto thee; and live no longer to myself; but to thy service and glory; that I may so do, give me thy grace, which is fufficient for me, thy preventing, affifting, and following grace; leave me not also in the hands of my own counsels, to my vain and wicked imaginations; take not thy holy spirit from me, thy quickening spirit, for I am dead in trespasses and fins; thy enlightening spirit, for I am full of blindness; thy fanctifying spirit, for I am full of my corruptions.

That being cleanfed from all filthiness of the flesh and spirit, I may perfect holiness in thy fear; and, behold, this is thy will, even my fanctification, that I may be presented spotless before thee; that it may be so, be graciously pleased to take me wholly into thy own hands, to rectify and reform whatsoever thou seest amiss, and bring down every proud thought that

exalts itself against thee.

Give me, O Lord, an understanding heart to know thee, and thy will, favingly; give me a devotion to seek thee affectionately; give me a faith to lay hold

210 THE UNIVERSAL

upon thee, and a conversation to please thee; lead me through all the temptations and allurements, through all the troubles and discouragements of this present evil world, that I may keep in those ways of integrity and innocency, which will bring me peace at the last.

Work in me, I befeech thee, more and more an hungering and thirsting after thy righteousness, a true zeal for thy glory, with a self denial of what is dearest to me, a panting and breathing after thy presence, as a hart for the rivers of water; that not altogether for the happiness which slows from thee, but for the unspeakable excellencies and perfections which are in thyself.

Let this thy holy facrament be to me the absolution of all my fins, a light and guide to all my actions, and my only comfort in the day of my diffolution; grant also that I may with a pure mind, and chaste affection, receive it often, that thereby my soul and body may be preserved to life everlasting.

To thee be all praise, power, and dominion now ascribed, and for ever. Amen-

DISCOURSES AND DEVOTIONS

PROPER TO THE

Feafts and Fafts of the Church of England.

A Table of all the Feasts that are to be observed in the church of England throughout the year.

All Sundays in the year.

The circumcifion of our Lord Jesus Christ.

Epiphany.

The conversion of St. Paul.

The purification of the bleffed Virgin.

St. Matthias the apostle.

The

The annunciation of the bleffed Virgin.

St. Mark the evangelist.

St. Philip and St. Jacob the apostles. The ascension of our Lord Jesus Christ.

St. Barnabas.

The nativity of St. John the baptist.

St. Peter the apostle. St. James the apostle.

St. Bartholomew the apostle.

St. Matthew the apostle.

St. Michael and all angels.

St. Luke the evangelift.

St. Simon and St. Jude the apostles.

All Saints.

St. Andrew the apostle.

St. Thomas the apostle.

The nativity of our Lord.

St. Stephen the martyr.

St. John the evangelist. The Holy Innocents.

Monday and Tuesday in Easter week.

Monday and Tuesday in Whitsun week.

A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year.

The evens or vigils before

The nativity of our Lord.

The purification of the bleffed Virgin Mary.

The annunciation of the bleffed Virgin.

Easter day.

Ascension day.

Pentecoft.

St. Matthias.

St. John Baptift.

St. Peter.

St. James.

212 THE UNIVERSAL

St. Bartholomew.

St. Matthew.

St. Simon and St. Jude.

St. Andrew.

St. Thomas.

All Saints

N. B. That if any of these feast-days fall upon a Monday, then the vigil or fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of fasting or abstinence.

I. The forty days of Lent.

II. The Ember days at the four seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the seast of Pentecost, September 14, December 13.

III. The three Rogation days, being the Monday, Tuesday, and Wednesday before Holy Thurs-

day, or the Ascension of our Lord.

All the Fridays in the year, except Christmas day.

Rules to know when the moveable feasts and holy days begin.

Easter-day, on which the rest depend, is always the first Sunday after the first full Moon, which happens next after the 21st day of March; and if the full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the feast of St. Andrew, whether before or after.

Rogation Sunday Ascension day Whitsunday Trinity Sunday

Five weeks
Forty days
Seven weeks
Eight weeks

after Easter.

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The CIRCUMCISION.

JANUARY I.

THIS day, (commonly called New-years-day) the church hath prudently thought fit to set a-part for a devout commemoration of our Saviour's circumcision, who, when he was but eight days old, underwent the painful ceremony, and shed his precious blood in drops, as an earnest of those rivers which he afterwards shed upon the cross, for the salvation of mankind. At this time likewise, our blessed Lord received the great and adorable name of Jesus, according to the prediction of the angel, A name at which every knee shall bow, both in heaven and on earth. Upon these accounts, every Christian ought to celebrate this day with the greatest joy and exaltation, praising and adoring our blessed Redeemer, who hath left us the sacrament of baptism in lieu of that bloody rite of circumcision.

THE PRAYER.

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Merciful Jesus, who wast pleased for our sakes, not only to be made of a woman, but also, this day, to be made under the law, by circumcision, to redeem us that were under the law; thereby engaging thyself to an exact substituting of it; give us answerable gratitude and affection, such a measure of diligence and imitation, that we may return such obedience to thee and thy laws (in the proportion of our natures) as thou didst yield unto thy heavenly Father: and that not only in the gentle parts of thy service, wherein thy yoke is easy, and thy burden light; eschewing evil, and doing good; but also

also in the severe parts of it, as austerities of life, and bearing of afflictions for thy fake, though sharp, as thou here underwentest for us in circumcision. To this end, we befeech thee, circumcife our hearts to meditate the favours of this great compassion; to confider how early thou begannest thy sufferings; to expiate our finful protractions and delays! Let the remembrance of thine eighth day spur on our flack obedience and repentance: and as thou now receivedst that same holy name of Jesus, (designed in heaven by the witnesses of angels) so manifest thyfelf, this day, to our poor fouls, a Saviour; and because there is none other name under heaven given unto men, by which they may receive health and falvation, but thine only, be thou henceforth unto each of us a Jesus, giving us always thankful eyes, obedient knees, and reverential hearts, unto thy fweet and faving name.

In thine infancy, O Christ, thou bleededst for us; in thy minority, thou arguedst for us; in thy youth, thou obeyedst for us; and, in thy perfect age, thou diedst for us! Now, therefore, we importune thee, give us a reflective spirit, (O give us this, or all the rest are lost) give us returning hearts, or our commerce with heaven is at an end, to render back again some echoes of thy musick; to dedicate unto thee the buds of our childhood, or the bloffoms of our youth, or at least the fruits of our maturer age. As thou betimes didft fet upon the work of our redemption, appearing in thy faving name and nature; fo vouchfafe us thy grace, early to give up - our names to thee, and to bear thy yoke, even from our youth. Let thy literal excite us to the spiritual circumcifion; and that not of our hearts only, but alfo, Lord, of our hands and our heads; circumcife our ears, and all our other fenses, our whole inward and outward man, that no fuperfluity of maliciousness or pollution abide in us, but that (with

thy

thy affistance) we may keep ourselves unspotted of the world; that henceforth becoming new creatures, and walking to our death, in newness of life, we may at last sit down (with Abraham, Isaac, and Jacob) welcome guests in the new Jerusalem, and drink of that new wine with thee in thy heavenly kingdom for ever. Amen.



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The EPIPHANY.

JANUARY 6.

H I S day is fet a-part for a devout commemoration of the glorious manifestation of our bleffed Saviour, to the eastern Magi, by a star. For, when the holy Jesus was born in Bethlehem of Judea, there appeared in the sky a star of a most refulgent brightness, which was immediately discovered by the Wife-Men of the East, who had a most profound knowledge and skill in astronomy. These men concluded, that this prodigy must certainly be an omen of somewhat extraordinary; and, therefore, they followed the star, which conducted them in the fearch of our Saviour, by going before them, and standing still at the very place were the young child was. And when they had found the holy Innocent, they prefented him with some of the richest products of their country, viz. gold, frankincenfe, and myrrh; and having thus paid their facrifice of adoration, they returned into their own country, with the greatest joy and satisfaction. The word Epiphany, fignifies manifestation or appearance, and is fometimes made use of, to express the illustrious manifestation at our Saviour's baptism; as also his miraculous power at the marriage in Cana of Gallilee, by turning water into wine. This is also called Twelfth-day, it being celebrated just twelve days after our Saviour's nativity.

THE PRAYER.

Illuminating Lord Christ, who didst vindicate the mean circumstances of thy birth, with many noble and illustrious miracles, in which thy goodness did shine to the whole world, but easily to the Wise-Men, who apprehended and followed it; followed and persevered, till they enjoyed thy prefence, and found acceptance of their fervice and oblations. O thou that art the light of the world, and here a light unto the Gentiles, cause the daystar of thy grace to arise in our hearts to illuminate our understandings with knowledge and comprehenfion of thee; our wills with submission and obedience to thee; our affections with defire of thee, and endeavour toward thee; that we may not be of those that, when light is come into the world, comprehended it not; much less of those who loved darkness rather than light: but that we may be companions for these eastern sages, these pious travellers; ready to leave the dearest accommodations, to flick at no difficulties or dangers, at no cost or travel, that leads unto thy presence.

And having done all this out of unfeigned adoration; let us, like the Wife-Men too, return back another way: when thou hast called us by thy marvellous light unto the knowledge of thy truth, and redeemed us from our vain conversation; O let us never return again unto folly, but take another way to our true home in heaven, (following thy word, that light unto our feet, and lanthorn to our paths) until we come unto that eternal vision, where we shall

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shall see thee, not in an earthly stable, but an heavenly palace; not receiving gifts from men, but bestowing crowns, and palms, and robes upon thy servants; and instead of accepting from men, presenting to the Father of light a golden censor, sull of incense and sweet odours, which are the prayers of the saints; among which (we beseech thee) accept and present these of ours to thy evernal Father, O compassionate Jesus, to whom, with the spirit of illumination, three persons, one co-eternal God, be all honour and glory, praise and adoration, henceforth for evermore. Amen.

THE LIFE of St. PAUL.

CT. PAUL was a Jew, of the feed of Abra-I ham, of the tribe of Benjamin. He was born two years after our Saviour; at Tarfus, then the capital city of Cilicia, and made, by Augustus, a little before, a Roman corporation, a free colony, for their loyalty to the family of the Cæfars in Cassius's rebellion: so that he was by birth a Roman citizen. He was circumcifed the eighth day, and called Saul; and he was by his father and mother fent to Jerusalem in his youth, to be brought up at the feet of Gamaliel, in the most exact knowledge of the law of Moses. He joined himself to the sect of the Pharisees, the most strict sect of the Jewish religion, but withal, the proudest and greatest enemies to Christ and his gospel. Besides his scholarlike education, he was also educated to a trade or fecular occupation, according to the custom of the Jews; who taught, that it was a parent's duty to circumcife, redeem and marry his fon, and instruct him in the law, and in some honest trade; Saul's trade was a maker of tents: having had fo good an education

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education in the Jewish learning, and being naturally of a very hot temper, he became a great zealot for the law of Moses, and tradition of the el-This made him a vehement blasphemer and perfecutor of the Christians, who were commonly reputed the enemies and destroyers of the Mosaic economy. The first engagement he had with them, in the defence of his present sentiments, was among his countrymen of the Cilician fynagogue, in the disputation they had with Stephen about the Messiah. That holy deacon was too hard for him in the dispute, but they were too powerful for him in the civil interests; for, being enraged at him for his convincing arguments, they convened him before the high priest, and, by false accusations, had him condemned to death. How far Saul was concerned in this cruel action, it doth not appear; only thus much is evident, from his own confession, that he was an abettor in his martrydom, for he stood by, confented to his death, and kept the rayment of them that flew him.

After the death of Stephen, the perfecution grew more violent against the church at Jerusalem; in which St. Paul was one of the most active and zealous instruments: breathing out threatenings and slaughter against the disciples of the Lord, in all places where his interest could gain him admission, he went to the high priest Caiaphas, and procured of him letters to the Jews of Damascus, by which he was not only commissioned to seize and apprehend the Christians there, but the Jews were commanded to be affistant to him in discovering and taking them, and, thus armed, he went, full of fury, attended with fome companions in the fame defign. But Jesus, who intended his conversion always, as he journeyed to Damascus, appeared to him in a refulgent light; being affrighted, both he and his companions fell on the ground. Then Jesus, seeing him in a great

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agony, faid, Saul, Saul, why persecutest thou me? to which Saul replied, Who art thou, Lord? Jefus answered, I am Jesus of Nazareth whom thou persecutest: it is hard for thee to kick against the pricks: then Saul, convinced of his folly in acting against Christ, submitted to his will, asked him, Lord what wilt thou have me do? Jefus then having told him that he appeared unto him for this purpose, to make him a minister of his gospel, and a witness both of what he had feen and what he would hereafter reveal to him, and that he intended to fend him to convert the Gentiles, referred him for further instruction and baptism to the ministry of Ananias; and, for that end, commanded him to arise and go into the city. While this passed, Saul's companions remained near him, but without speech, hearing, indeed, the found of the voices, but neither understanding what was faid, nor feeing any man. Paul himself, after the vision was past, rose from the earth, but opening his eyes, he could not fee, they being dazzled with the glory of the light that appeared unto him. Wherefore, they led him by the hand into Damascus: in the mean while, God, by his Holy Spirit, appeared to Ananias in a vision, to give him order to instruct and baptize Saul of Tarfus. Ananias, though a very pious and devout Christian, and ready to obey the divine will in all things, was at first afraid to attempt the work, left he should throw himself into the hands of that bloody perfecutor, of whose cruelties he had heard from Jerusalem, and for which he had a commission to do the like in that city; he thought his pretended conversion was but an art to ensnare the Christians; but Christ gave him a relation of his appearance to him, and how he had humbled him in his journey; and though he had been a persecutor, yet now, being converted, his forward zeal would be very serviceable to him, for he had made choice L 2 Of

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of him to preach his gospel to the Gentiles, and kings and children of Ifrael. Ananias, fatisfied with this account from the mouth of Truth, went on the errand; and coming to Saul, who being, by a vision, informed both of his person and office, joyfully expected him, delivered his message to him, faying, That Jesus, who had appeared to him in the way, had fent him to restore his fight, and, by the infusion of his spirit, to give him the knowledge of those heavenly truths, which he blindly and ignorantly persecuted: that he would receive him by baptism into the church, and make him a member of his body. Saul then immediately received his fight, and being baptized, conversed with the Christians at Damascus, and, to the great wonder and amazement of the whole church, preached that gospel which he once fought to deftroy; boldly afferting, That Jesus was the Christ, the Son of God, and proving it to the Jews with fuch demonstrative evidence, that the Jews were confounded, and could not answer him.

Saul staid but a few days at Damascus after his conversion; being commanded to go to the Gentiles, he retreated into Arabia; i. e. in the country round about that city, which then was in the power of Aretas king of the Arabians. Here he received a full revelation of all the mysteries of Christianity, and having preached a small time, returned again to Damascus, setting himself more earnestly and studiously to his ministerial work, to convert both Jews and Gentiles. He was very zealous in his preaching, and had an extraordinary convincing force in his arguings; which, because the Jews could not withstand, at length, after three years continuance in those parts, they made friends with the governor of Damascus, under Aretas the king, to have him put to death; and, for that end, not only themselves kept a continual watch to apprehend him,

him, but obtained a guard of the governor to obferve the gates, that he might no ways escape. But the disciples, having notice of their design, were as careful to preserve him as his enemies were to destroy him, and therefore, finding no other way to send him safe away, they let him down from one of their houses, through a window, in a basket, over the wall, and so he escaped: shewing us, that it is not unlawful to make an escape from persecutors, and save our lives, where the glory of God doth not call immediately for the contrary, and the good

of the church may require our preservation.

Paul, having gotten from this danger, went up to Jerusalem, to see Peter and the church there; and being arrived, fought the company and fellowship of the Christians of that city; but they knowing how furious an enemy he had been to them, could not believe that he was converted; but being afraid of some close design against them, avoided his com-Barnabas, either being more bold than others, or else having had some better information than others, took him, and brought him to Peter and James, and told them both the manner of his conversion, and the effects of it; the church being thus informed of the fincerity of his person, admitted him to an intimate communion with them. and he remained in a familiar converse with the apostles and disciples sifteen days at Jerusalem. In this city also he was very active to preach the gospel, and by his disputations to convert the Hellenist Jews; but they, after their usual manner, fell to violence, and fought to kill him; which, when the brethren knew, they brought him down to Cefarea, and so to Tarsus, by sea, which was his own country.

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Paul, being arrived at Tarsus, kept on his course of preaching to his own countrymen; and going into the neighbouring countries, instructed the re-

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gions of Syria and Cilicia, in the knowledge of Christ and his gospel; where, finding a great suc-

cefs, he continued three years.

When Paul was thus busied at a distance, the apostles at Jerusalem heard that some Christians, who had been driven from Jerusalem by the persecution, which happened about Stephen, came to Antioch, Phenice and Cyprus, preaching the gofpel as they travelled, though to none but the Jews only. At Antioch they met with more than usual fuccess, God so bleffing their preaching, that a great multitude believed and turned unto the Lord. As foon as this news came to the ears of the apostles. they judged it convenient to fend down Barnabas thither, to instruct them more fully, and confirm them in the truth, and fettle the church among them. When Barnabas was come, he much rejoiced to fee the progress the gospel had already made among the Antiochians; and finding that, by the help of some able affistant, he might complete the conversion of the city, he went to Tarsus to feek Saul, his old friend, and a most powerful preacher; and, having found him, brought him down to Antioch, where they both unanimously and diligently spent their time in teaching and instructing all that would come to hear them, for a whole year; and God fo bleffed their labours, that infidelity was almost perfectly banished out of that city, and the disciples were here first called Christians, which before were called Nazarenes: but this new name foon prevailed all over the world.

While Paul and Barnabas remained at Antioch, there came down feveral prophets from Jerusalem thither; of whom one of them, named Agabus, foretold by the spirit, that there should be a dearth in all the world the next year, which accordingly came to pass, and particularly raged in Judea; they resolved to send them relief, according to the utmost

utinost of their ability, and entrusted Barnabas and Saul with the care and carriage of it; who having brought it to Jerusalem, put them into the hands of the bishops and clergy, to be disposed of among the brethren, as to them should be most agreeable to

the wants and necessities of the church.

Paul and Barnabas having thus fulfilled their ministry, returned again to Antioch, and brought along with them John, furnamed Mark, the kinfman of Barnabas. Not long after their arrival, while the church was busied in the course of divine fervice, viz. prayer, celebrating facraments, preaching and fasting, the Holy Ghost, by one of the prophets of that church (for there were feveral endued with a prophetic spirit in it, as Barnabas and Simeon, called Niger, Lucious, Manahen, and Saul) commanded, that Paul and Barnabas should be fet apart for a special office, in preaching the word. Whereupon, Simeon, Lucius and Manahen, having folemnly separated them by prayer, fasting, and imposition of hands to the work that God had nominated them, dismissed them to that work. But before they fet forth, Paul was taken up into the third heaven, or paradife; and that he might be every way fitted for his apostolate, was admitted to the knowledge and fight of the ineffable mysteries of Heaven, and the glories of God, which man can neither express nor comprehend. This was done, doubtless, that he might be equal with the very chiefest apostles, in knowledge and revelation, and might be encouraged to preach the gospel boldly among those barbarous nations, whither he was to go, in hopes of the future enjoyment of that glory he had so clear a prospect of. But, left he should be exalted by the abundance of revelations, and be unfit to compaffionate the weak and tempted, God put into his flesh some sinful and unruly lusts, thro' the ministry of Satan's agents, L 4 which

which he calls a thorn of the flesh, by which he was so humbled and grieved, that he besought God thrice to remove it from him; but the divine wisdom thought fit to continue it in such strength all his life, that had he not given him a great sufficiency of grace, and excited him to constant mortification, he had certainly become a cast-away. Thus is God pleased to exercise the greatest of his saints with temptations, that the tempted may neither despair of his savour, nor his choicest servant harden him-

self against them.

Paul, being thus prepared for his apostolate, took his companion Barnabas, and departed to Selucia. a city of Syria, adjoining to the sea, from whence they failed to Cyprus, an isle of the Mediterranean-Sea. In one of the chiefest cities of this island, Salamis, they first began their ministerial office, and preached the gospel in the synagogues of the Jews: John, who accompanied them hither, attending their motions, and doing any office in the church, especially about the poor. Leaving Salamis, they went up and down the island, preaching the word of God, and at length came to Paphos, a large city, situated on the other side of the island, and the feat of the proconful of the ifle, which was then Sergius Paulus, a very wife and prudent man, yet very much seduced, by the magical arts of a Jewish forcerer, named Barjesus. While they were in this city, the governor, doubtless, having heard of the miracles and doctrine of these apostles, was defirous to hear them himfelf, and accordingly fent to them to come and preach to him. But Elymas, i. e. the forcerer, (for fo he called himself) unwilling to lose so great an admirer, opposed his intent, and fought to divert the deputy from believing in Christ; which, when Paul perceived, he was filled with a pious anger and zealous indignation at his wickedness, and setting his eyes upon him, said to. him;

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him; "O thou subtle and mischievous wretch, who, like a true child of the devil, art bufy to promote his kingdom, and to that end fettest thyself against the preaching of the truth and righteousness; how darest thou oppose the dispensation of Heaven, and ways of God? Thinkest thou to bear this impudent fighting against God, without punishment? No, thou shalt not; fince thou art such an active minister of the prince of darkness, and standest out so perversely against the light, thou shalt find thy fault in thy punishment, for thou shalt be blind, not seeing the fun for a feafon." St. Paul had no fooner faid these words, but he was smitten with blindness, and could not go without leading. This miracle fo astonished the governor, that he could not but believe their doctrine, which brought such testimonials along with it, that it was from God. Nor had it a less effect upon the sorcerer himself, if we may believe St. Origen and Chrysostom, who say, That the punishment inflicted upon him for infidelity, wrought fuch remorfe in his heart, that he repented and believed, and, together with his fight, recovered the knowledge of Christ, and the vision of the Son of righteousness.

Paul, after this successful victory over the power of Satan, stayed a while in Paphos, and then left Cyprus, with the rest of his company, and sailed to Perga in Pamphylia, a country of the Lesser Asia; where they were no sooner arrived, but John-Mark, weary of this travelling unsettled life, bid them adieu, and went to Jerusalem. Paul staid not at Perga, nor in the adjoining towns, but hastened to Antioch in Pisidia, the capital city of those countries, from whence he knew it would be most proper for him to disperse the knowledge of the gospel into the neighbouring regions. Here they began to preach immediately after their arrival; for, going into the synagogue on the next sabbath, among the other Jews,

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and there, being invited by the rulers of the fynagogue to make a descant upon the lessons out of the law and prophets, just before read to the affembly according to the custom, Paul took that opportunity to declare to the Jews of that place; "That the Messiah was come, and that Jesus was He." In that discourse, the apostle, having first begged their attention, commemorates the many fignal mercies and favours that God had in former ages shewed their nation, by a miraculous deliverance of them from the Ægyptian slavery, by patiently bearing with their finful discontents and murmurings in the wilderness, by expelling seven nations out of the land of Canaan, that they might enjoy fo rich and pleafant a country, by giving them a fuccession of judges and kings; but particularly raised up David to them, a person of such admirable goodness and piety, to whom he gave the promise, that the Messiah should be of his posterity, which promise he had lately fulfilled in the person of Jesus. For though that great person, who was, indeed, the Saviour of the world, had met with very cruel and barbarous usage from the brethren, the Jews, at Jerusalem, being crucified and flain by them; yet all this was no more than what was foretold by the prophets should befall the Messiah: and, besides, there are so many convincing evidences to prove this truth, that it cannot reasonably be questioned; for not only John the Baptist, who was sent before him to give notice of his coming, and by the baptism of repentance, fit men for the reception of him, openly and plainly declared, that Jesus was the Messiah, and that he did not take up that opinion by a flight conjecture, but it was revealed to him by God himself, who sent him on that errand; but God himself gave a demonstration of it, in raising him from the dead, according to the prophecies delivered concerning him, and shewing him to multitudes of witnesses alive, after

after his resurrection. Wherefore, he concludes, that, fince the forgiveness of fins and justification, which is not attainable by the law of Moses, is now rendered to them by believing in Jesus, they should take heed how they despised such free mercy and grace, lest they bring upon themselves such horrible judgments as even hiftory itself cannot make credible. This discourse met with a double effect: the the Gentiles, which were unacquainted with such fort of doctrines, defired better information in the truth of it the following fabbath; and the Jews, who waited for redemption in Ifrael, as well profelytes as others, believed, and attended upon Paul and Barnabas for further instruction; who exhorted them to persevere in the faith, notwithstanding the discouragements they might meet with to deter them from it. On the next fabbath, the Gentiles, who had defired to hear Paul, met unanimously; scarce a man in the city was absent, so great a defire had they to hear the word of God. But the unbelieving Jews, envying the fuccess of the gospel, endeavoured to hinder it, by blasting the reputation both of the doctrine and preachers; contradicting it as false, and blaspheming them as preachers of lies. At this the apostles were so provoked, that they told them boldly, That, though they were commissioned to preach to the Jews in the first place, yet, fince they proved fuch obstinate infidels, and made themselves unworthy of eternal life, they were ordered to preach to the Gentiles, and so they would; that so Christ, as was foretold, might be a light to the Gentiles, and falvation to all the world. This speech did not more please the Gentiles than incense the Jews: whereupon, they having stirred up the chief men and women of the city against them, and engaged them to persecute them, they were forced to fly for their safety, and abandoned the city and the neighbouring parts. They left a great number of Gentile converts in 228

in the city, who bore the departure of the apostles with great patience, knowing that it was no idle ceremony that they used in shaking off the dust of their feet against them, when they went away, but would prove fatal, and foreshewed that God would shake off such infidels; wherefore, they were filled with all spiritual joy in believing.

From thence they went to Iconium, a city of Lycaonia, a province of the Lesser Asia, where they again entered into the synagogues of the Jews in all places; so great was their zeal for the gospel, that no ill usage could deter them from preaching it.

At Lystra, among the converts which St. Paul's preaching brought over to the faith, there was a certain man who was lame from his mother's womb, and he had never walked; Paul perceiving it, and that he had faith to be faved, thought it fit to add the cure of his body to that of his foul, knowing that it would be no less beneficial to him, than to all the rest, in confirming their faith; wherefore, that the miracle might be more conspicuous, he said to him, with a loud voice, in the midst of the midst of them all, Stand upright on thy feet; and immediately his strength was restored, and he leaped, and walked. This miracle amazed all the Lystrians, who, being fenfible that fuch works could be done only by a divine power, cried out in the speech of Lycaonia, The gods are come down to us in the likeness of men; and presently, after their superstitious manner, called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker, as Mercury is fabled by the poets to be the interpreter of the gods, and the usual attendant upon Jupiter. Then they proceeded to facrifice to them; and for this end, the priest of Jupiter brought oxen and garlands to the place where they were. But as foon as the apostles, Barnabas and Paul, heard of it, they were much disturbed at the superstitious attempt, and rending their their cloaths in fign of their grief for, and abhorrence of the fact, ran to them, and by arguments
did they, at length, keep them for their intended
idolatry, though with much difficulty; but notwithstanding this veneration of the apostles, so
changeable are men's minds, the Lystrians, by the
persuasions of certain Jews that came down from
Jerusalem, turned their enemies; and having stoned
them, drove them out of the city, supposing they
had been dead.

While Paul continued at Antioch, which fome of our most learned chronologers account five years, it is very probable that he went over that large extent of land, which he speaks of, Rom. xv. 19, From Jerusalem round about as far as Illyricum, preaching the gospel; very often resorting to Antioch, as the place of his fettled abode. What countries were included within this compass, is not particularly mentioned in scripture; but it is generally believed, that all Judea, Phœnice, Syria, Arabia, Capadocia, Thrace, Greece, and Macedonia, are contained in it; fo that a great part of the world were then enlightened by St. Paul's preaching. In this time, it is very probable, he underwent many of those afflictions, which he gives us a catalogue of, 2 Cor. xi. 23---26, especially his sufferings by the Jews, his shipwreck by sea, his being beaten by rods by the Romans, and perils by the Heathens.

While Paul remained at Antioch, Peter, upon fome occasion, came down also thither, and, for some time after his coming, conversed familiarly with the Gentile converts, eating with them, and communicating with them; but it happening, that some of the Jewish converts, who were very zealous for the law of Moses, came down from Judea from James; Peter, for fear of offending them, withdrew himself from the Gentiles, and, as if God had never taught him to call no man common

or unclean, feemed to justify their opinion of avoiding the Gentiles by his example; which was so much the more regarded, because Barnabas and the sewish disciples followed it. This act of St. Peter's quite difannulled the decree at Jerufalem, which fo incenfed St. Paul, that he could not hold his peace; but before the whole Christian affembly blamed him for his uneven practice, faying to him, " That by his living like the Gentiles, though he was a Jew, he perceived he understood the Christian liberty; and was it not then very ill for him to teach the Gentiles, by his example, a contrary practice, viz. to live like Jews? What palpable hypocrify is this at the best? And, if we look farther into the nature of this action, what is it but a plain leading men out of the way of falvation? For do we believe not in Christ, and seek justification by faith, because we know that by the deeds of the law no flesh shall be justified? And why then doth he lead men to the law again but to ruin them? Surely he is highly to be blamed for this apostacy, which is of dangerous consequence to himself and others." What effect his reproof had upon Peter, Paul mentions not; doubtless it was effectual for a reformation upon fo good a man.

After Paul and Barnabas had remained some time at Antioch, after the council at Jerusalem, teaching and preaching the word of God, Paul, who had daily the care of all the churches of Chrift, proposed to Barnabas to go and visit the cities they had converted, and confirm and strengthen them in the truths they had received. Barnabas freely confented to fuch a pious propofal, but was very earnest to take along with them his kinfman John-Mark. Paul was against his desire, because he had before found him unfit for that work, having, either through fear or unfoundness of faith, left them at Pamphylia. Barnabas, whose natural love to Mark

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made him overfee former faults, and hope better of him for the future, was angry at this refufal and rejection of him, and so there began a contest about it. They were both resolute in their judgment, and though very good men, yet were so inflexible in their passions, that they separated upon it. Barnabas took Mark and failed to Cyprus; and Paul chofe Silas, and went on his intended voyage, being recommended by the prayers of the faithful, to the protection and favour of God. He first visited the churches of Syria and Cilicia, and confirmed them in the faith with his instructions and exhortations. From hence he went to Derbe and Lysta, cities of Lycaonia, where he met with Timothy, a Christian himself, and of Christian parents; he was but young, but very eminent for his wifdom and piety, which drew Paul's affections much to him; and knowing him a person who might do much service to the gospel, determined to take him for his companion. Timothy was a Gentile born, and though Paul much opposed the necessity of legal rites, and would not suffer Titus to be circumcifed. yet in this case he thought it the most prudent course to become a Jew, that he might gain the Jews; and therefore circumcifed him, that his preaching might be more acceptable in the places he went, where the Christians were most of them Jews. all these places he left the Christians a copy of the decrees made by the apostles and elders at Jerusalem, to confirm them in the right use of their Christian liberty. By these means, the churches were established in the faith, and increased in number daily.

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From Lycaonia, Paul passed through Phrygia and Galatia, and going through Mysia, he came down to Troas. He had a desire in his journey to have preached the word of God in the province of Asia, properly so called (otherwise denominated Iona) and Bythinia, but by a special revelation of God's

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232 THE UNIVERSAL

Spirit, he was forbidden it. While he remained at Troas, preaching the gospel, Paul had a vision appeared to him in the night. A Macedonian seemed to stand before him, and desired him to come into his country to help them. From whence the apostle gathered, That it was the will of God that he should go into Macedonia to preach the gospel. The historian, St. Luke, using in this place the term We, Immediately We endeavoured to go into Macedonia; most interpreters think Luke became, from this time, Paul's inseparable companion, having been converted by him at Antioch, and now attending upon him in the ministry of the word.

St. Paul being thus invited into Macedonia, was diligent to find out the speediest passage thither; and taking ship, came to Samothracia, an isle of the Ægean Sea, and the next day to Neapolis, a port of Macedonia; and from thence they went to Philippi, the chief city of that part of Macedonia, and a Roman colony, where they stayed some days. In this city Paul, according to his custom, preached in a profeucha, or oratory of the Jews, which stood by a river fide at some distance from the city, and was much frequented by the devouter women of their religion, who met there to pray and hear the law. To these St. Paul spake the word of God, and by the influence of God's Spirit converted, among others, a certain woman, named Lydia, a Jewish profelyte, and feller of purple in that city, who, being baptized, with all her family, was so importunate with St. Paul and his companions to abide at her house, if they judged her sincere in her conversion, that they could not deny her, and so by force yielded to her. So long as they continued in the city, they kept on their daily course of worshiping God at the same oratory; and, as they were going one day, there met them a damfel that had a prophetic spirit, by whom her masters got great advantage.

advantage. This woman followed Paul, and them that were with him, crying, Thefe men are fervants of the most high God, which shew unto us the way of Salvation. Paul took no notice of her at first, not being willing to multiply miracles without necessity; but when they faw her following them several days together, Paul was troubled at it, and, in imitation of our Saviour, who would not suffer the devil to confess him, left his false and lying tongue should prejudice the truth in mens minds, commanded the spirit, in the name of Jesus, to come out of her. The devil, tho' unwillingly, obeyed, and went out of her the same hour. This miraculous cure proving the lofs of her mafters, who got fo much gain by her footh-faying, brought the odium and anger upon the apostle and his affistants, for they seized upon them, and brought them before the magistrates and governors of the colony, accusing them of introducing many innovations, which were prejudicial to the state, and unlawful for them to comply with, being Romans. The magistrates being jealous of diffurbances, were very forward to punish the offenders, against whom the multitude testified, and therefore commanded the officers to scourge them, and then committed them to feditious perfons, and close study, giving the goaler a more than ordinary charge to keep them fafely; who, thereupon, thrust them into the inner prison, and put them in the stocks. These sufferings were so far from abating their spiritual joy, that they, at midnight, unanimously prayed unto and praised God with a loud voice, and the prisoners heard them. What was the effect and force of their zealous devotion, God foon manifested, by causing an earthquake, by which the foundations of the prison was shaken, the doors all opened, and every man's bands loosed. The goaler being awakened by the shaking of the earth, and feeing the prison open, thought all

all his prisoners were gone, and, for fear of future punishment, took his sword to slay himself. But Paul, seeing him thus troubled, and ready to destroy himself, though in the dark, pacified his fury, by telling him, That they were all in the prison, and none of them gone. The goaler, who saw that all this was done by the power of these holy men, was filled with admiration of them, and after he had gotten a light, went in trembling, and fell down at their feet; and when he had brought them out of the prison, asked them, What he must do to be saved? St. Paul, not resenting the severity he had shewn to him, but glad to see the power of God in working so great a change in so rough a temper, replied, That if he believed in Jesus Christ he might be faved, and all his house. The goaler, after a competent instruction, received the faith, and was baptized, and his family, immediately; and, as a testimony of his forrow for the severity used against them, he washed their wounds, and entertained them in his house with much kindness and civility. The news of these things being brought to the magistrates, the next morning they sent their serjeants to the goaler to let them go. The goaler, with feeming joy, delivered the message, and bade them depart in peace; but Paul, that he might make the magistrates sensible what injury they had done them, and how unjustly they had punished them, without examination or trial, contrary to the privilege of a Roman citizen, returned answer, That he expected some satisfaction for the wrong done them; and would not go out, till the magistrates themselves came; and, as an acknowledgment of their fault, defired them to go out of their coasts, and carried them out of prison. The magistrates hearing this, were afraid of the Roman power, and accordingly came to the prison, and with all submission, defired them to go out of their city. Then these holy men

men contented with such small recompence, went out of the prison to the house of Lydia; and having comforted the brethren with the proof of their de-

liverance, then departed.

Paul and his company having left Philippi, passed through Amphipolis and Apollonia, and came to Thessalonica, the metropolis of Macedonia, the small villages not being so convenient for the dispersing of the gospel as the great and populous cities, from whence, as from the sountain-head, the truth would easily disperse itself into the neighbouring

villages.

At Theffalonica, as foon as they were arrived, Paul, according to his custom, went into the synagogue of the Jews, and preached to them his ungrateful entertainment in other places, not discouraging him from going on in fo glorious a work. His doctrine was much opposed by the Jews, who were prejudiced against Jesus the Messiah, because of his ignomious death; wherefore, Paul was forced to dispute with them three sabbath days together, and prove it out of the scriptures, that the Messiah was to fuffer, and rife again as Jesus had done; and that, according to the prophecies of scripture, Jefus was certainly the Christ. These discourses did not prove ineffectual, but having so good a ground, convinced some of the Jews themselves, and many more of the Greeks, who followed him and Silas in great multitudes, both men and women; being fully fatisfied by the miracles that they wrought in confirmation of their doctrine, that it was not the word of men, but the word of God. The gospel having thus got round about the Greeks, Paul was very follicitous to confirm them in their new faith, and therefore, to prevent a relapse, he and his companions were very diligent to instruct them in the perfect knowledge of the Christian doctrine, and exhorted, and comforted, and charged every one of

of them (as a father doth his children) that they should walk worthy of God, who had called them to his kingdom and glory. And that they might not discourage them, by making the gospel chargeable to them, they laboured in their trades night and day, to get their own livelihood; and what they could not supply their wants that way by, they procured from the church of Philippi. While these apostles continued in this city, they lodged in the house of a certain Christian, named Jason, which the Jews of this city, who, not believing themselves, envied the prosperity of the gospel, and therefore, gathered a number of lewd and wicked ruffians, and befet the house of Jason, intending to take Paul and his companions, and expose them to the fury of the prophane and incenfed rabble. But they were disappointed in their attempt, Paul and Silas being removed from thence by the Christians, and concealed in fome other place; wherefore they feized upon Jason, and some other of the brethren, and carried them before the magistrate of the city, accusing them, as they had done the apostles themfelves at Philippi, of the diffurbing the peace of the empire, and fetting up Jesus as a king, in derogation to the emperor's dignity and authority. This accusation moved both people and magistrates against them; and, tho' Jason was only accused as one that harboured them, yet the magistrates would not difmifs them, without taking fecurity of them. As foon as the tumult was over, the Thessalonians that had been converted by them, fent Paul and Silas away privately by night to Beræa, an adjoining city, but out of the power of their enemies. Here also his love to his countrymen the Jews, and his defire of their falvation, incited him to preach to them, and for that end, he went into their fynagogue, and preached the gospel to them, proving the truth of what he faid from the scriptures, acknowledged

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knowledged by them to be infallibly true. Thefe Jews were of a more ingenuous and unbiaffed temper than those of Thessalonica; and, as they heard him with great reverence and attention expound and apply the scriptures, so they enquired and searched diligently, whether his proofs were proper and pertinent, which, when they found, many of them believed, and, by their example, brought over many Gentiles to the faith, among whom were several women of quality. The news of the apostles success came soon to Thessalonica, and much troubled their enemies; whereupon, they went down to Beræa, and incensed the people so against them, by their fcandalous calumnies, that Paul was forced to leave the town to escape their fury; but Silas and Timotheus remained there still, the Jews malice not being fo much bent against them. Sosipater was converted at this time by St. Paul.

Paul leaving Beræa, under the conduct of certain guides, it was given out, that he intended to take fea and go to Greece, that his perfecutors might not follow him; but the guides, according to Paul's order, brought him to Athens, and left him there, having received a command from him, That Silas and Timotheus should come to him with all speed. Athens was anciently the most famous academy of all Greece, and yielded most learned and illustrious philosophers; and at this time it had not fo far degenerated, but that it was accounted a place well stored with learned and wife men. inhabitants of it were very religious and devout, for the wifer men are always the more pious; they had a great number of gods whom they adored; false, indeed, they were, but yet fuch as they, in the want of revelation, accounted true: and fo careful were they, that no deity should want due honour from them, that they had an altar, inscribed, To THE UNKNOWN GOD. Divers reasons are

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given of this inscription; and some affirm, that it was the name which the Pagans generally gave to the gods of the Jews. Others affirm, that it included all the gods of Asia, Europe and Africa, besides the unknown God. While St. Paul remained at Athens. he could not but take notice of their idolatry; for Petronius says, It was easier to find gods than men at Athens; and it much grieved him to see so much zeal and devotion misplaced, which, if he could but settle upon its proper object, he thought would be an eminent piece of service to God. Wherefore, he laboured all he could for their conversion, and not only on the fabbath days disputed with the Jews and profelytes in the fynagogues, but took all opportunities, where-ever he met with a convenient auditory, to instruct the Athenians in the coming of the Messiah to save the world: and this he often met with in the market place, whither the Athenians often came to hear and tell news, which was almost all the business of their lives. His doctrine was new, and strange to the Athenians; and, though they did not persecute him as the Jews did, yet it was entertained by the philosophers of the Epicurean and Stoick fects, as a fabulous legend, and by those that had the more fober thoughts of it, as a discovery of some new gods, which they had not yet gotten among all their croud, which, though they were not unwilling to receive, yet, because the Areopagus, the supreme court of the city, was to judge of all gods allowed public worship, they brought him before those judges, to give an account of his doctrine. Paul being thus fet before the judges, readily gave them an account of his doctrine, in a speech to them, wherein he did not tell them that they were horrible and gross idolaters, lest that should offend them; but having commended them for their religious difposition, he takes an occasion, from the altar dedicated to the unknown God, to make a handfome

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fome defence of his doctrine, telling them, "That he endeavoured only to explain that altar to them, and manifest the nature of that God whom they ignorantly worthipped, which is the God that made the world, and all things therein; who being Lord of all, dwells not in the temple made with hands, nor is to be worshipped in lifeless idols: who hath made all living creatures, and gives daily life and breath, and all things to all beings; who rules the whole world by his providence; is prefent in all places, and fets bounds to mens habitations. By all which arguments, it is evident, that the Godhead is not like gold or filver, or stone, graven by art, or man's device, nor can rightly be worshipped with images. And though, indeed, they had for a long time thus corruptly adored their gods, yet, fince they did it through ignorance, God would wink at the fin, and pais it by; but now he commands us all to repent of fuch errors, and to worship God according to the laws and rules of the Man, Christ Jesus, whom God hath made ruler and judge of the world by raifing him from the dead." These last words, where he afferted the refurrection, were derided by some; others, not satisfied with the proof of it, told him, they would hear him again about that point; and so Paul departed from the court. Yet not without some success, for some of his auditory believed, and attended his instruction; among whom was Dionysius, a judge of the Areopagus; Damaris, whom some think to be Dionysius's wife, and many others.

While Paul continued at Athens, Timothy, according to his order, came to him. Silas did not return along with him, as it feems, being detained in Macedonia either by fickness or business. Timothy, at his arrival, brought him the news, that the Christians of Thessalonica were under persecution from their fellow-citizens ever since his departure:

at which Paul was so much concerned, that he had fome defign to go to them again himself, and by his presence confirm them in the faith; but being hindered by the malice of the enemies of the gospel, he fent Timothy to them, to supply his office, and establish and comfort them in their faith, that none of them might be deterred or discouraged by perfecutions, which he had before foretold them should be the constant attendants of their profession. mothy had not long left Paul, but that apostle went from Athens to Corinth, the chief city of Achaia, and a place of great trade, and well peopled. Here he lodged in the house of Aquila, a Jew; and because he saw it would be an hinderance to the progress of the gospel among the Corinthians, to receive maintenance from them, he wrought with him in his trade, which was tent-making; Aquila was a Jew, born in Pontus, but had a settled habitation at Rome, till Claudius, by his edict, banished all the Jews, for their turbulency, from thence, upon which occasion he and his wife came to Corinth. On the fabbath days he taught in the Jewish fynagogue, and, by his convincing arguments, brought the Jews and Greeks to the faith, thus laying the foundations of a church in this city. Stephanus and his houshold were the first fruits of this conversion, and baptized by him with Crispus and Gaius, to be ministers in that office to the rest that should believe; for he himself was not sent to baptize, but preach.

While St. Paul was thus busied at Corinth in preaching of the gospel, to propagate which he underwent many labours and troubles, Timothy came from Thessalonica to him, bringing Silas along with him, and gave him an account of the stedfast firmness and perseverance of that church; which so much rejoiced the apostle, that it was like a comforting cordial to him in his afflictions. This made

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him take up some fresh resolutions of going to see them when the conversion of his proselytes at Corrinth was fufficiently established to admit of a journey to Thessalonica; but, in the mean time, he thought fit to fend them a letter, which is his first epiftle now extant. In it he shews abundance of tenderness and affection for the Christians of that place, highly commends their courage and zeal for the faith, and exhorts them to constancy and perseverance in it. He extols their charity to the Chriftians of Macedonia, gives them many instructions about an holy life, and advises them to the strict practice of holiness; particularly, to use marriage chaftly and pioufly; to avoid lazinefs, and be diligent in their callings; not to be immoderate in their grief for the dead, as though there was no refurrection, or hope of another life; with many other good inftructions and exhortations. In this epiftle, he also cautions them about the coming of Antichrist. A little time after the first, he wrote his fecond epiftle to them, as feems more than probable from the conformity there is between them in the matter and in the description. In it he confutes the opinion of some false teachers, who, for lucre fake, had taught and perfuaded them, that the world would shortly have an end; which they confirmed by a forged epiftle from St. Paul. exhorts them to endure perfecution courageously, that they might be the better qualified for their celeftial glory; and affures them, that he continually prayed for them; and orders, That those who had not reformed their irregular lives upon his first epiftles, but lived idly still, should be excommunicated from their affemblies, as drones are banished the hives of the industrious bees; and, in the conclusion, tells, them, That the mark to know his epistles was, that they were written with his own hand. M Paul,

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Paul, who, by the obstinacy of the Jews, was almost discouraged from preaching to them, yet finding himself replenished with a fresh zeal for them at the coming of Silas and Timothy, thereupon boldly testified again to them, That Jesus was Christ; but they opposing his most serious affertions, and blaspheming both Christ and him, he took his leave of them as incorrigible infidels, and shaking his garment to denote their utter rejection from grace and mercy, faid unto them, Your blood be upon your own heads, i. e. you are the destroyers of your own fouls, and shall bear the blame for ever; I am clear and innocent, having used all possible ways to convert you: from henceforth, I will go unto the Gentiles, and spend all my pains upon them, I, hope with more success. Hereupon, he left his lodgings with Aquila the Jew, and took his abode with Festus, a Jewish proselyte, whose house joined the fynagogue, being desirous that the Jews might see his fuccess among the Gentiles, and thro' emulation be provoked to believe. Nor did his pious defign want fome effect, for Chrispus, the chief ruler of the synagogue, believed on the Lord with all his house, and Paul baptized him himself. But his preaching was far more successful among the Gentiles than it had been with the Jews; for many of the Corinthians hearing, believed in Christ, and were baptized, Silas and Timotheus affisting him in preaching. Silas is thought to have died here, because this is the last place of holy scripture he is mentioned in, though Ado, in his martyrology fays, he died in Macedonia.

During Paul's stay at Corinth, Novatus, the brother of Seneca, called Gallio, because he was adopted by Gallio, a Roman, was, by the interest of his brother, made pro-consul of Achaia; he was a person of excellent virtues and probity; the Jews thought him a sit judge of their quarrel against Paul,

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and therefore, having feized upon him, they carried him before his tribunal, and accused him of introducing a new way of worshipping God, contrary to the law. Paul was about to have made his defence, but Gallio prevented him, by telling his adversaries, That if they had laid any thing of wrong or injustice to his charge, he would have given them the hearing, but fince it was nothing but a controversy of words and names, he would not meddle with it, and so dismissed the cause; and his servants beat Softhenes, the head of Paul's accusers, for his factious troublesomeness, and Gallio connived at it. Thus did Paul's enemies in vain attempt to injure him, because God had warranted his defence, and promised, That no man should be able to hurt him.

After this tumult was over, Paul stayed a confiderable time at Corinth, and at eighteen months end, took his leave of the church, and embarking at Cenchrea, failed into Syria, with a purpose to be at Jerusalem at the following passover. He landed at Ephefus, having Aquila and Priscilla with him, and there taught the Jews in their fynagogues, reafoning with them about the Messiah. Aquila and Priscilla thought his continuance there was necesfary, and therefore befought him to stay; but he was fo refolutely bent upon keeping the feast, that he would not consent, but set forward to Cæsarea, and so to Jerusalem, promising to return again to them, if God would permit him, and leaving Aquila to conduct that church in his absence. ing arrived at Jerusalem, he saluted the apostles and elders of that church, and stayed and celebrated the feast with them, and then went down to Antioch, where he spent some time, and went over Galatia and Phrygia, strengthening and confirming the disciples there.

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Paul having passed over the upper coasts, i. e. the parts of Asia, farther distant from the sea, as far as Cappadocia, returned again to Ephefus, where he tettled his abode for three years. brought along with him Gaius of Derbe, Aristarchus, a Thessalonian, Timotheus and Erastus, Corinthians, and Titus. The first thing he did at Ephefus, was, he baptifed twelve perfons in the name of Jesus, who had been before baptized with the baptism of John. It seems, that the baptism of John being only a bare profession of repentance, and a ceremonial absolution from fin upon it, was not thought sufficient to initiate them into the Christian church, nor fit them for the holy Spirit, wherefore, they were re-baptized in the name of the Father, Son and Holy Ghoft, and after impofition of hands, received the gift of tongues, then common in the church, and an usual effect of the Spirit's purging the heart by faith, and fign of the pardon of their fins.

At his first entrance into the city, he, according to his first custom, entered into the synagogue of the Jews, and for three months together, both by difputation and persuasion, endeavoured all he could to win the Jews to the truth of the gospel; but at length, finding most of them obstinate in their infidelity, and so far from believing, they reviled and abused his doctrine, he withdrew himself from their affemblies, and met in a private school of one Tyrannus, a Christian convert, with the rest of the disciples. In this place he preached two years, and converted fo many from all parts of the world, who being at Ephesus upon the account of trade and business, had opportunity of hearing and understanding the gospel, that, partly by persons sent on purpose, and partly by accidental conversation, all that dwelt in Asia heard the word of the Lord Jesus,

both Jews and Greeks.

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While Paul remained at Ephefus, he had occafion to write his epiftles to the Galatians, and his first to the Corinthians. The occasion of both which were as follows. Paul had preached twice or thrice in Galatia, and had found them very ready and compliant auditors, receiving him as an angel of God, even as Jesus Christ. And as they embraced the faith readily, fo God approved their fincerity, by bestowing on them the holy Spirit. They ran well, and made a confiderable progress in the ways of truth, and gave good proofs of their constancy, by fuffering many things for the gospel. But after Paul's departure from them, they were removed from the truth preached to them by that apostle, to another gospel. Certain Jews, who had embraced the faith, coming to Galatia, taught them, That it was not sufficient to believe in Christ to save them, but they must be circumcised as Peter, James and John had instructed them, and constantly practised. And whereas, the Galatians alledged, that they received no fuch doctrine of Paul; they told them, that he was not to be compared with those great lights of the church, who had received their doctrine from the mouth of Christ himself, and were inspired with extraordinary knowledge in the highest mysteries of Christianity, whereas Paul was no apostle, but taught by them or some others. These false teachers pretended a great zeal for the falvation of the Galatians, though indeed, they chiefly aimed at their own interests, and designed nothing but to glory in their flesh, i. e. they had brought the Galatians to be circumcifed; but the Galatians being a dull and ignorant people, could not fee through their fair pretences, but suffered themselves to be carried away with their doctrine. Paul having heard of this their apostacy from the truth of the gospel, was forced to write this epistle to them. In it he shews a zeal proportionable to M 3 the

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the cause he undertook, charging them with madness and folly, to be led away with such extravagant errors, which over-turn the foundation of the gofpel. He shews, that he had his doctrine and apostleship from Christ himself, that he was forced at Antioch to reprove Peter for his diffimulation and too great condescension to such judaizers. He then produces feveral proofs of scripture to convince them of their error; and shews, that the slavery of the law brings a curse along with it, and no man can be justified by the law in the fight of God. Among his reproofs and arguments, he mixes feveral exhortations to that church, full of paternal and apostolical charity; and because he always took as much care of their manners as faith, he gives them in the two last chapters many excellent directions and rules to moderate and govern their conversation by. He wrote his epiftle all with his own hand, contrary to his ordinary custom of dictating.

Before Paul left Ephesus, he fell into further troubles about the doctrine of Christ, which thus happened. The citizens of Ephefus had a statue, which, because they pretended was sent down from Jupiter, they highly honoured, and built a magnificent temple to it, giving it the name of Diana. Of this temple and image, either thro' fuperstition or curiofity, it was a great fashion among those idolatrous people, to have filver images and representations, which brought a git trade to the filver-smiths of the city. Demetrius, in particular, had great trade by them, and fet abundance of men at work. This man observing that St. Paul's preaching did certainly tend to the ruin of his trade, because he taught, that they were no gods that were made with hands, and that the worship of Diana was finful and idolatrous, called together his brethren of the same trade, and represented to them the certain and utter ruin of their calling and business.

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business, unless timely prevented; and, which is worse, the worship of the great goddess Diana be laid aside. They ought to have considered, that if Paul were able to destroy their gods, it would be in vain for them to oppose him; but interest and superstition meeting in an heady croud, admitted of no arguings. They were all in a furious rage and zeal for the goddess, and resolved to expose Paul to the beafts in the theatre, if they could find him. The whole city was filled with the tumult, which unanimously cried out, Great is Diana, of the Ephesians; let her worship ever thrive and continue. In vain they fought Paul; but unfortunately lighting on Gaius and Aristarchus, men of Macedonia, Paul's companions in travels, they rushed with one accord into the theatre, perhaps to put them to death; Paul would fain have ventured into the croud, though full of rage and fury, and given them an account of his doctrine, to procure the deliverance of his brethren; but the Christians overperfuaded him, which being feconded with the advice of some of the managers of the sports and games of the theatre, who were his friends, he Inbmitted. The cry of the multitude was as much against the Jews as Christians, and therefore, they feeing one Alexander, a Jew, in the throng, they laid hold of him. Alexander, by the instigation of the Jews, was for making his defence, but the people would hear nothing, crying out for two hours together, Great is Diana of the Ephesians. At last the town-clerk, who kept the register of the games, having obtained filence, pacified the people by a popular speech, telling them, that they did not consider what they did, rising in such a tumultuous manner, and disturbing the peace of the city; the emperor would call them in question for it, and punish them for such an illegal riot: if Demetrius and the crafts-men with him have fuffered any wrong M 4 by

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by these men, they ought to have submitted it to the decision of the pro-consul; or, if they were public matters, they were to be determined by the affembly that met three times a month. These words had fuch an influence upon the people, that they returned every man home, and let go Gaius, Aristarchus and Alexander, without harm. Paul, tho' he fell not into their hands, yet was in so great danger, that he speaks of it as a miraculous deliverance. We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead, who delivered us from fo great a death. When the uproar was ceased, Paul called the Christians, and taking his leave of them with all figns of mutual love, he withdrew into Macedonia. He travelled as far as Troas before he took ship, expecting to meet Titus there, but missing him, he purfued his voyage into Macedonia. In this country he stayed not long, but, as it were, in passing, gave them many exhortations to a found faith and holy life. He met with many troubles and dangers in this voyage: without were fightings, within were fears, but God that comforteth those that are cast down, comforted him by the coming of Titus, who gave him an account of the good effects his letter had at Corinth, how great a reformation it had wrought, and how all the Christians separated themselves from the company of the incestuous person, and had delivered him to Satan; at which he was fo much humbled, that they defired the apostle to absolve him. Titus also assured him, that the alms of the Corinthians for the Jews were ready, which he fignified to the Macedonians, to provoke them to a liberal contribution, as he did theirs to the Corinthians. But that their contribution might not fail, he obtained of Titus to go again to Corinth. By him he fent his second epistle to the Corinthians, which he inscribed also to all the

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the Christians of Achaia. In this epistle, St. Paul first pardons the incestuous person, at the entreaty of the Corinthians; he justifies himself against the false teachers, and threatens to punish them by his apostolical authority; he vindicates the ministry of the gospel, and proves the excellency of it above that of the law; he exhorts them to a liberal contribution, finding their alms to come short of what he expected; and, lastly, that he might secure the people against the seducements of deceivers, he, against his inclination, boasts of his revelation, and labours for the gospel; in deliverance of which, he uses much eloquence, which was natural to him.

St. Paul after this having stayed three months in Greece, at last resolved to go into Syria, to carry the alms which he had gathered in Macedonia and Greece, to the poor Christians in Judea. His first defign was to go by fea, but having information that the Jews laid wait for him in the way, he determined to go through Macedonia. Sopater, or Sosipater of Berea, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus, accompanied him as far as Philippi, from whence he fent them before to Troas, ordering them to stay there till he came to them. At Philippi he stayed with St. Luke, and some others, till after Easter, and kept that feast with the Philippians, a very pious and charitable people. Loofing from thence, he came to Troas in five days, and tarried feven days there. While he remained in this town, it happened that the Christians met, according to their custom, on the Lord's day (the first day of the week) to break bread, and celebrate the other parts of divine worship. St. Paul preached to them, because he was to leave them the next day; he lengthened out his discourse till midnight, neither preacher nor hearer being tired with the length of the fermon, through M 5

250 THE UNIVERSAL

zeal for the truth. But the devil, watching an opportunity to disturb their piety, put forward this accident. A young man, named Eutychus, who sat in a window to hear St. Paul preach, being fallen into a deep sleep, fell down from the third loft, and was taken up dead. Paul went down immediately, and falling on him, and embracing him, put life into him, which, as soon as he observed, he told the assembly that he was alive, and bid them not be troubled. Paul did plainly raise him to life, but,

thro' humility, he concealed the miracle.

From hence he went to Jerusalem, with a collection he had made for the faints, and was received with great joy of the Christians there. The next day, after his arrival, he went to James, where the elders of the church were met to falute Paul. Paul declared to them the success of his ministry among the Gentiles of several countries, and what very great miracles God had enabled him to do for their conversion; and they magnified God's goodness to them. But these Jewish Christians knowing that the Jews had a prejudice against him for teaching the abolition of the law of Moses, for which they were very zealous, persuaded him to submit to the ceremonies of the Nazarites, with four more, who then had vows upon them; and to purify himself, and offer the sacrifices enjoined by the law in fuch cases, Num. vi. 14. hoping that by this means the Jews would be convinced, that the opinion they had of him was false, since they saw him themselves observe the legal ceremonies. St. Paul took their advice, and accordingly, the next day, having purified himself with them, entered into the temple, to fignify unto the priests the accomplishments of the days of Purification, until that an offering shall be made for every one of them. He had been almost seven days in Jerusalem, and had neither disputed with any man, nor assembled

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the people either in the fynagogues or temple, or any place of the city; he was wholly taken up in the disposing of the alms he brought to the Jews, and offering the facrifice appointed by the law. But at the end of the feven days, certain Jews, who had often opposed him in Asia, came to Jerusalem, and there feeing him in the city with Trophimus, an Ephesian, who was a Gentile, afterward light upon him in the temple, and immediately fell upon him, crying out to all the Jews to help them in apprehending a notorious criminal, who had defiled the temple by bringing heathens into it (supposing Trophimus to be with him) and was a professed enemy both to the Jews and their laws, teaching men in all places he came in, to despise both. this cry, all the city ran together, and laying hands upon the apostle, drew him out of the temple, that they might beat and kill him without fear. Lyfias, the Roman tribune, was then captain of the garrison, which the Romans always kept in Jerusalem, especially at the three great festivals, to prevent any tumults that might arise by the great concourse of that people, which was very feditious, and required a watchful eye to keep them in their obedience. The great concourse of the people upon this occasion looked feditiously; wherefore, as foon as Lysias had information of it, he immediately took foldiers and centurions, and ran down to them. His prefence awed the rout, whereupon, they left beating Paul, and the captain took him from them, and demanded who he was, and what he had done? But after he could learn nothing for the tumult, all crying, That he should be put to death, but none alledging a just cause, he commanded him to be carried into the castle and kept in chains, till his cause could be better examined and tried.

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As Paul was carried into the castle by the soldiers, he, hoping to pacify the people, defined leave of

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the captain to speak to them from the stairs. The captain hearing him speak Greek, asked him, Whether he were not the Egyptian, who some time before had stirred up a sedition in the city, and was fled for his own safety, after his affociates were destroyed? Paul replied, That he was no fuch man, but a Few of Tarfus, a city in Cilicia; and urging him to permit him to make his apology, obtained licenfe. Whereupon, he spake to them in the Hebrew tongue, i. e. the language then used by the Jews, which was a mixture of Hebrew and Syriack, and they attended with the greater heed to him. In his oration, he tells the Jews, that he was once of their profession, and as he was educated in their way of worship, so he was as zealous for it as any of them could be; for he not only was a strict observer of the law, but a perfecutor of the Christians, as oppofers of it. That he was now indeed of that way to which once he had been so bitter an enemy, but he was miraculously converted by a vision from heaven, by which he was informed, that Jesus was the Messiah, and commissioned to teach the doctrine of the gospel to all the nations of the world, for which, though they were highly incenfed against him, yet he hoped they would be fatisfied, fince the God of their fathers had, contrary to his own inclination, expresly commanded him to do it. The people patiently gave him audience to the former part of his discourse; but when he came to defend his practice in preaching to the Gentiles, they presently cried out with loud voices, that he was a villain, not fit to live upon the earth, alledging no particular crime against him, but thinking to force the captain, by their importunities, to put him to death.

Lysias, seeing the Jews so implacable in their rage against Paul, and not knowing the cause, determined, in favour to the people, to extort his crime by scourging, and make him confess his fault;

and to that end, commanded the soldiers to bind him with thongs to a post. Paul seeing their intentions, and knowing the injustice of the action, asked the centurion that stood by, who was charged to see to the execution of the punishment, Is it lawful for you to scourge a Roman, and uncondemned? This question startled the centurion so much, that he dare not proceed till he had acquainted Lysias with it, and cautioned him how he dealt with such a person. Lysias hearing it, enquired of Paul, and finding that he was born a citizen of Rome, he loosed him from his chains, and the intended in-sliction.

After Paul had escaped this danger, Jesus Christ, who is wont to come seasonably with his comforts in the depths of tears and sorrows, appeared to him in the following night, and bid him be courageous and of good cheer, for as he had desended and owned the faith of him at Jerusalem, so he should do at Rome also; he would carry him safe through all dangers he might meet with from the Jews, and bring him to Rome to testify of his name and truth there; which he made good, and brought to pass in

the following manner:

The next day more than forty Jews conspired together, and bound themselves under a curse, that they would neither eat nor drink till they had killed Paul; and, that they might certainly effect this their wicked design, they went to the chief priests and elders, and made known their vow to them, desiring that they would obtain of the chief captain to bring Paul down once more to the council, as if they had something farther to examine him about, and they would slay him in the way as he came to them. This conspiracy was very secretly carried on, and yet, by a kind Providence, came to the knowledge of Paul's nephew, who, desirous

rous of his uncle's fafety, immediately went and discovered it to him: but Paul would not take the information himself, lest Lysias should suspect it fome defign of Paul's to be removed, but fent his nephew to the captain himself to give him a relation of it, who gave fuch credible proofs and circumstances of it, that Lysias believed him, and dismis-

fed him with a charge of secrecy.

Thus did Paul, though he had a promise of protection from God, think it necessary to use all proper means for his preservation. Lysias, as soon as the young man was gone, provided a strong guard, and in the night fent him away on horseback with them to Antipatris, and so to Cæsarea, where Felix, the Roman governor of Judea, had his refidence, writing a letter to him much in his hehalf, and clearing him of any crime worthy of death or of bonds. Felix received the letter with much complaifance, and having inquired of Paul what province he was of, promised him to allow him a fair hearing as foon as his accusers should come down: and, in the mean time, commanded him to be kept in Herod's judgment-hall.

The chief priests did accordingly defire Lyfias to bring down Paul to their council, and were much furprised that he had escaped. Lysias told them that he had fent him to the governor, and if he was a malefactor, they might have justice against him. Whereupon, Ananias the high priest, with some of the elders, and Tertullus an orator, went down to bring the accusation against him, and came to Cæsarea five days after his arrival there. Felix. foon after their coming, brings Paul to his trial; and Tertullus, in the name of the Jews, accused him of fedition, to be a profaner of the temple, and a ringleader of the fect of the Nazarenes (by which name they then called the Christians.) St. Paul answered for himself with all the calmness imagina-

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ble, denying the charge wholly, and alledging first in his own defence, That their accusation was general and fallacious, but fuch as it was, they could bring no proof of it besides their own affertion; that he was but lately come into Judea, and all the while he had been there, he neither had any hot disputes with any man, nor gathered any throngs of people to him, which might feem tumultuous. confessed, indeed, that he worshipped God in that way, which they gave the odious name of herefy to; but how deservedly, he left it to him to judge, fince he acknowledged the same scriptures for the rule of faith and manners, and believed the refurrection of the dead as they did; that he indeed was found in the temple purifying himself, but neither with multitude nor tumult, which might prophane it.

Felix gave them the hearing of both fides, and was better informed of the nature of the Christian religion by Paul's discourse, but would determine nothing till Lyfias the captain came down, of whom he should be more fully informed of the controversy. Paul therefore was committed to the keeping of a centurion, yet ordered he should have liberty, and be allowed the company of his acquaintance. time after this, Felix being with his wife Drufilla, who was a Jewess, and fister to the king Agrippa; he summoned St. Paul again to appear before him; and, as if he had defired a farther knowledge of the Christian doctrine, defired Paul to speak more largely concerning the faith in Christ; who freely difcourfed about righteoufness, temperance and judgment to come (virtues which he frequently offended against) that he trembled for fear, but yet put him off fairly with a promife of calling him to hear more of those points when he had a convenient season, which indeed he did often, not that he defired to profit by his discourse, but hoping that Paul would have

have given him money for his deliverance. But because neither the apostle out of the alms, nor any of the Christians sought to redeem him he was kept two years in prison in savour to the Jews, whom he had incensed by his frequent oppression and violence done to them.

Portius Festus succeeded Felix in the government of Judea, at the end of Paul's second year of imprifonment; and Felix, to gratify the Jews, left Paul still in bonds. Festus entering upon his charge, landed at Cæfarea, and within three days went up to Jerusalem. The high priest and elders of the Iews hoped to find new favours from their governor, and therefore brought fresh accusations against Paul, desiring him to have Paul brought to Jerusalem, to be tried there, laying wait for him by the way to kill him. But Festus would not yield to their desires, telling them, That he should be shortly at Cæsarea, and would then allow them the hearing of any accufation they should bring against him. Within ten days Festus went to Cæsarea, and the next day after his arrival fat on the judgment feat to try Paul. The Jews, which came from Jerusalem, laid many heavy acculations against him, to the same effect as before Felix; but Paul defended himself so well, that their charge fell for want of fufficient proof.

Festus, seeing the Jews still discontented, thought to gratify them by removing the further examination of his cause to a trial at Jerusalem, and therefore asked Paul, whether he would be willing to comply with it? But Paul seeing the design, replied, That he was now at Cæsar's judgment-seat, and ought to have a final trial there; and that, since he knew himself to be innocent, it was injustice in him to make him a prey to his enemies; but if he must have another trial, it should be at an higher tribunal, for he did appeal to Augustus's hearing. Festus being a little surprzed at this, conferred with the Jewish rulers

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about it; and when he had done, told Paul, That fince he had appealed to Cæfar, he should go to him.

It being determined that Paul should be fent to Rome, he was put on board a ship of Adramitium, a city of Mesia, with some other prisoners. He had with him Luke, Aristarcus the Thessalonian, Epaphras, and some others. He was put under the custody and care of a centurion of Augustus's band, named Julius, who was very civil and kind to Paul. They cast anchor first at Sidon in their voyage, and Paul had liberty given him to vifit his friends there to refresh himself. From hence they passed by the isle of Cyprus, and coasted it, because the winds were contrary; and croffing the feas of Cicilia and Pamphylia, came at length to Myra, a city of Lycia. Here they changed their vessel, and from Alexandria going strait, went aboard a ship into Italy. The winds were still contrary, and they failed very flowly, but at last got over-against Cnidus, a city and promontory of Caria. Hence they failed to Salmone, a promontory of Creet or Candia, now called Salanimi, and at last, coasting the isle, came to a place called The Fair Heavens, near the city of Lasea, or Thalas-This port was not convenient to winter in, but because sailing grew now very dangerous in those feas, the fast of the Jews expiation being past, after which the feas grow very tempestuous, Paul was for their staying there the winter, and told them, by the Spirit, That if they proceeded in the voyage, that they should lose the ship and goods, and much hazard their lives. Nevertheless, the centurion believed the mafter and owner of the ship, who encouraged them to go on to Phenice, another haven of Crete, more convenient for their abode, more than he did to Paul, especially since the company of the ship were generally for it, and a little gale then blowing, which favoured their defigns. So they loofed from thence, and failed close to the isle. But soon after, there arole

arose a violent easterly wind, called Euroclydon, which blew fo furiously, that the seamen could not govern the ship, and were forced to leave it at the mercy of the winds, which carried them to a certain island called Clauda, which lies on the south-west of Candy, where they were compelled to undergird the ship to secure it from splitting, and lighten it by throwing out into the fea the goods and merchandizes of the ship, left they should be struck in the quick-This tempest lay upon them fourteen days. In all which, time neither the fun nor flars appeared, and the great danger they were all in, made them careless of eating, having no hopes to escape. In this extreme danger, an angel appeared to Paul in the night, and affured him that God had given him the life of all his fellow-travellers, which were in all

two hundred and feventy-fix persons.

This vision Paul told all the company, and affuring them of their preservation, though the ship was loft, defired them to take food, and be of good cheer, for it would certainly happen as he had been foretold. In the fourteenth night, after the tempest began, as they were driven up and down the Adriatick sea, the seamen sounded, and sound that they drew-near to some shore, the water being but twenty fathoms deep; wherefore, after they had failed farther to fifteen fathom water, they cast out four anchors to prevent their falling upon the rocks, and waited for day. Some of the company, thinking to avoid further danger by getting to shore from the ship, let down the skiff with intent to trust themselves to it and escape; which, when St. Paul saw, he told the centurion and foldiers that kept him, that except those men abide in the ship they could not be saved; for though God had promifed to preserve their lives, yet it must be by their concurrent diligence in managing the ship. When the foldiers heard that, they ran and cut the ropes of the skiff, and let it fall

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into the fea. And while they waited for the coming on of the day, St. Paul, both by his words and example, caused the company to eat; and when they had done, they cast all the rest of their provision into the sea. As soon as it was day they spied the land, but could not discern what country it was; but, discovering a creek with an haven, they refolved, if it were possible, to thrust the ship in there, or, at least bring it as near to the land as they could. Whereupon, the mariners took up the anchors, loofed the rudder-bands, and hoifted up the mainfail, and made towards the shore. In their passage they fell into a place where two seas met, and the ship ran a-ground, the fore-part remained unmoveable, and the hinder-part was broken with the waves. In this danger, all their thoughts were, how to fave themselves by leaving the vessel, and getting to land. The foldiers being fearful lest their prisoners should escape, were for killing them; but the centurion, defirous to fave Paul, kept them from that defign; and, as if fuch counsel were unfeasonable, bid them take care of their own safety, ordering them that could swim to get to shore first, and the rest, some on boards, and some on broken pieces of the ship (the Providence that preserved them making very infufficient means able to effect his will) got all fafe to land.

The country which St. Paul and his company were cast upon, was an island, as he had foretold, called Melita, now Malta. The inhabitants of it were Carthaginians, who received them with great civility and kindness, making them fires to dry their wet cloathes, and cherish their bodies, benummed with cold. St. Paul himself was busied in gathering of tticks, not disdaining so mean a work through charity and necessity; and, as he laid on a bundle of sticks upon the fire, there came a viper out of the heat and sastened upon his hand. The barbarians

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feeing it were furprized at the accident; and censured him as a notorious malefactor or murderer, whom vengeance pursued as well by land as sea. But St. Paul shook the beast off immediately into the fire. Yet this did not abate the opinion of the barbarians, who knowing how penetrating the venom of that creature was, expected that he would have swollen suddenly, and fall down dead, as was usual for persons bitten by vipers. A good while they waited for the effect, but seeing no harm happen to him, they changed their sentiments to the other extreme, and said, that he was a God, since such fatal mischief to all mankind had no power over him.

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St. Paul and his company who escaped from the shipwreck, remained three days with Publius, the governor of the isle, who resided in that part of it where they landed. He entertained them, and lodged them courteously, out of compassion to their missfortunes. Paul gratefully resenting the hospitality of this great man, requited his kindness with the miraculous cure of his father, who lay sick of a fever and bloody-slux at that time, which he did

by prayers and laying on his hands.

At the end of three months, Paul and his company left the isle, and set sail for Rome in a ship of Alexandria, which had wintered in the ifle, whose fign was Castor and Pollux. In their passage they touched at Syracuse, a port of Sicily, and tarried there three days; after which they failed to Rhegium, a port and city of Calabria, from whence in two days they came to Puteoli, a port of Campania in Italy, near Naples, where the ships of Alexandria usually landed. Here St. Paul meeting with fome Christians, tarried with them at their defire feven days, and then went on his journey to The Christians at Rome had heard that the apostle was coming to Rome, and went to meet him, though a prisoner, some as far as Apii-forum, which n

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which is fifty-one miles from Rome, and others as far as the three Taverns, which his thirty-three miles; whom, when St. Paul faw, he thanked God, and took ourage, believing that Christianity was not fo much hated at Rome as he feared; and, confequently, he should find better entertainment than he expected. When they were come to Rome, Julius, the centurion, delivered his prisoners to the Præfectus-Prætorio, who was then captain of the emperor's guards, and called Afranius Burrus, a good-tempered man, and much in favour with Nero, whose cruel disposition he is supposed much to have restrained. How he dealt with the other prisoners is uncertain, but he was very obliging to St. Paul, fuffering him to dwell in his own hired house or lodgings with a soldier that kept him, not fo much to prevent his escape, as defend him from the Jews. He was chained, that he could not go out, though others were freely admitted to him. In these lodgings he dwelt two years.

Three days after Paul's coming to Rome, he fent for some of the chief men among the Jews to talk with them, before they could imbibe any prejudice against him; and when they were come to him he told them, that though he was guilty of no breach of the laws or customs of the Jews, yet the Jews of Jerusalem had, by their false accusations, made him a prisoner to the Romans; nor would they fuffer him to be fet at liberty, though the Roman officers at his trial had found him guiltless; for which reason he was forced to appeal to Cæfar, not to accuse his brethren of any thing, but only to free himself. The cause of his persecution from them was, because he preached that the Messiah was come, whom, though they hoped for and expected, yet would not believe on him now he was come. The Jews replied, that they had no particular account concerning him, either by letter or from their brethren, who came out of Judea: but as to the doctrine that he owned himself a preacher of, it was every where spoken against as false and untrue; yet they professed themselves ready to hearken to any better information concerning it, if he would take the pains to instruct them, and appoint a day to attend upon him about it. At the time fet they came in great numbers to his lodgings, and Paul spent a whole day in proving, that Iesus was the Messiah promised by God, and so long expected by them, from express texts of the law of Moses and the prophetic writings. of the Iews which heard him were convinced, and believed; but others believed not, remaining in the blindness foretold by Isaias, that hearing they should hear and understand, their hearts being waxed gross, that they could not understand and be converted. St. Paul cited the words, not only to confirm those Jews that embraced the truth, that they might not be offended at the unbelief of some of their brethren, but to stir up these obstinate people to Jealousy. He added, that fince they rejected the falvation God had fent to them, the Gentiles would receive it. Upon this the Jews went away, and had great disputing among themselves about what St. Paul had faid, some opposing, others as zealously defending the truth of it.

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One of the most eminent fruits of St. Paul's imprisonment was the conversion of Onesimus, who, of a slave, renegado, and thief, became a faithful servant of Jesus Christ, and was thought worthy by St. Paul, of the names of his dear and faithful brother, his son, his bowels, himself. He was a native of Colosse, a city of Phrygia, and a servant of Philemon, an inhabitant there, who had embraced the faith, and was an intimate friend of St. Paul's. Onesimus, who had always been a very bad servant, at length robbed him, and to escape punishment

fled to Rome, where he met with St. Paul. It is very probable he might be known to the apostle before, having seen him at his master's house, but he grew better acquainted with him at Rome, being instructed in the doctrine of Christ, and baptized

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Onesimus, after his conversion, became a very good man, and extremely serviceable to the apostle in his imprisonment, so that he was very desirous to have kept him with him, to minister to him in his master's stead; but because he had not his express consent (without which it was unlawful) he would not, but sent him to him, writing to him at the same time to beg pardon for him, and to use him, notwithstanding his former saults, as a brother; promising also, that if he had wronged him, or owed him ought, he would repay it. And, that this epistle might more easily obtain what he desired of Philemon, he salutes in the title Appia, Philemon's wise, and Archippus, the pastor of the church and partner with Philemon.

St. Paul returned into Asia, as he promised Timothy. He went to Troas, and lodged with Carpus, one of his scholars, where he left some books and parchment rolls, perhaps the scriptures. He left Timothy at Ephesus, who shed many tears at his parting. From thence he went to Miletum, which is not far distant, where he left Trophimus sick. At this time probably it was, that he suffered at Antioch in Pissdia, Iconium, and Lystra, those persecutions which he mentions in general, in his second epistle to Timothy, and thanks God for his

deliverance from them

The fathers relate, That about this time God revealed to St. Paul that his death approached; and, St. Athanasius says, That it was particularly made known to him by God, that he should suffer martyrdom at Rome: and that thereupon, instead of avoiding

voiding it, he hasted with joy thither. At Rome he met St. Peter, as Dionysius, bishop of Corinth, assure us, and joining with him, they both used their utmost labour to instruct the Jews in their synagogues, and convert the pagans in all public places and assemblies. He laboured always to instil into the minds of all men the true and pure knowledge of God, the rules of virtue and Christian morality; and to win men from dancing, drunkenness, and other sensual pleasures, which are the companions of incontinence; to which all the Romans, both prince and people, were very much addicted.

Nero, who was then emperor, was very angry at this reformation, which he was pleased to call pestilent innovations, and seized upon Paul as the main instrument of them, and put him and St. Peter into prison. St. Chrysostom adds, That it was not his teaching the people, but the conversion of one of Nero's concubines, which he was fondest of, that incensed the emperor against him, and made him treat the apostles so severely in imprisoning them. Alexander the copper-smith, who had been excommunicated by the apostle a little before, now wreeked his malice upon the apostles, and did them fome mischief, which St. Paul wished the Lord The disciples of Asia, of would reward him for. whom were Phygellus and Hermogenes, which attended him to Rome, forfook him there, fearing to run any hazard with him. Onefiphorus, a difciple of Afia, who had been very ferviceable to him at Ephesus, coming to Rome, sought him out, and ministred to him in prison, not being ashamed of his chains; for which he prays zealously for the prosperity of him and his houshold.

In prison Paul desisted not from perfecting the conversion of Nero's concubine and his cup-bearer; which hastened his death. Some fathers add, That

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he had an hand in the death of Simon with St. Peter, which also concurred to bring him to his end. In this imprisonment, and before he appeared at Nero's tribunal, he wrote his fecond epiftle to Timothy, who was at that time in some part of Afia, but not at Ephefus. It is evident from his own words it was written near his death, which he intimates to be an involuntary death or martyrdom? For which reason it is, that St. Chrysostom says, That this epiftle was, as it were, his last will and testament. In this epiftle, he not only defires Timothy to come to him before winter, but he exhorts him a-new to discharge all the duties of a bishop and doctor, with a zeal fuitable to those excellent graces he had received, and with a generous contempt of the world, fince the spirit of Christianity is not a fpirit of fear, but of love and courage, and of a found mind. He adds, That whoever will live godly in Christ Jesus, must suffer persecution, as they had him for an example. He advises him not to forget the doctrines he had taught him, not to be diffurbed or surprised at the apostacy of some from the faith and truth, but to preach the more zealously against such as oppose the truth, and cannot endure found doctrine, but heap to themselves teachers after their own humour, having itching ears.

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The reason why he desired Timothy's coming, was, because he had none with him of all his old companions and disciples but St. Luke. Demas had forsaken him, and was gone to Thessalonica to settle about his worldly occasions: Crescens was gone to Galatia, Titus to Dalmatia, and Tychicus he had sent to Ephesus. There were doubtless many Christians at Rome of eminent piety and courage; of which he names Eubulus, Pudens, and Linus, who ministred to him in his bonds; but he desired to have some of his scholars about him to assist him in his ministry, and comfort the faithful

under persecution, who also might manage that church after his death. He speaks of Philetus and Hymeneus, as persons that had erred from their faith, because they maintained, That the resurrection of the sless was already past, and there was no other to come but that from sin; which opinion led away many. What is spoken of Jannes and Jambres, the magicians, that withstood Moses in Egypt, is not taken out of a book, which some pretend to have been written by these two magicians, but from some ancient tradition or writings among

the Jews.

St. Paul, in his second epistle to Timothy, telling us, That he had fent Tychicus to Ephefus, gives us ground to believe he fent his epiftle to that church by him; for he fent it by Tichicus when he was in prison. It bears the name of the Ephesians only; but some have thought it a circular letter sent to the neighbouring churches as well as them, particularly to that of Laodicea, under whose names it is quoted by Tertullian. In this letter. St. Paul first of all commends their faith and charity; but, his main defign in it is to infruct them fully in the great mysteries of faith, their redemption and justification by the death of Jesus Christ, their gratuitous predestination, the calling of the Gentiles, the union of the Jews and Gentiles in one body, of which Jesus Christ is the head, and the exaltation of this our head above creatures both spiritual and temporal. This is the subject of the three first chapters, whose stile is something obscure and confused, by reason of the sublimity of the matter handled in them, his tongue not being able to express his depth of thought. Some are of opinion, that he opposes, by the bye, not only the judaizing Christians of that church, but the scholars of Simon Magus, and other heretics of that time, who assumed to themselves the name of Gnostics; who held, that angels

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angels were mediators between God and us, inflead of Jesus Christ; and that we must have recourse to them for reconciliation. And, since these
heretics did not oppose an holy life less than they
did the truth, therefore is it, that St. Paul fills the
four last chapters with most excellent moral precepts
for the ordering of a Christian life in all conditions.
This letter was sent by Tychicus, to whom St. Paul
gives the character of dear brother, a faithful minister
of Jesus Christ, and his companion in the service of
the gospel, that he might take care of the Ephesian

church in Timothy's absence.

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Paul having thus ferved God in the gospel of his fon, both by travels, preaching, and writing, came at last to his defired end in a good old age. Long had he defired to be dissolved, and be with Christ, as being a more preferable portion; but he waited God's appointment, which he embraced as a welcome guest, June 29, in the year of Christ 66, just at the same hour it had been foretold to him. He glorified God by his death, at a place called Aquæ Salviæ. He was beheaded, as divers ancients affert. Nero is faid to have been present at his martyrdom, and feen his execution with pleafure, as having overturned the church by destroying this chief architect of it; but the church is founded upon the rock Christ Jesus, not Paul or Peter, or any of his apostles; and the blood of these that die for the faith, are the strongest cement and props of He was interred in the Via Offienfis, where fince there was a magnificent church built in honour to him; which is described at large by Prudentius. Thus died that holy, learned, and incomparable apostle St. Paul, at the head city of the world; who himself was the head of the apostles and chief minister of the church.

He left behind him feveral writings, viz. thirteen epiftles, full of excellent instructions for the faithful,

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both for faith and manners. All these epistles have been received by the church without contradiction: and some have said, that every word of them is thunder. St. Clemens of Alexandria cites feveral difcourses, attributed to St. Paul, besides his epistle to the Laodiceans, of which we have spoken already; a third epiftle to the Thessalonians and to the Corinthians; a second to the Ephesians; his letter to Seneca; a book of his own acts; a revelation; his Gospel, which was condemned, with his revelation, by a council at Rome under Gelasius; his voyage with Thecla, and his fermons; all forged by heretics, or ill-minded men. Tertullian afferts him to be the author of St. Luke's gospel, as being dictated by him to St. Luke, who only committed it to writing; but contrary to the common fentiments of the rest of the fathers and God's church.

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He left the care of the churches, planted by him, to his disciples, whose zeal and knowledge he had long experience of, viz. St. Luke, Timothy, Titus, Clemens, Dionysius, Mark, Thecla, Crescens, Eraftus, Andronicus, Amphas, Urban, Tertius, &c. who, treading in their mafter's fteps exactly, perfected those churches which St. Paul had but laid the foundation of, and by their ministry made the gospel to be both known and practised in the whole world.

THE PRAYER.

Father of compassion, who, in the example of this great apostle, art pleased to shew us a prospect of the state of nature, together with the riches of thy mercy, and the power of grace; O grant us, we befeech thee, fo much of the latter, as that we may confider each of them, to the advantage of our fouls; first, how unbrotherly and harth

harsh our nature to each other is? we every where have but too many instances! and was too visible in the young man Saul, that kept the clothes of them which stoned Stephen; whose tender years could look on, and affift so barbarous a murder! Whence natural ferocity improved, and being, as it were, petrified with obduration, he is foon hurried by that murderer from the beginning into all forts of perfecution! delivering over thy fervants unto bonds and death! regardless altogether of their condition, sex, or age! exceedingly mad against thy church and people! So that here we cannot but admire the interpolition of thine infinite mercy; that cuttest not off a sinner in the midst of his transgressions, but cuttest off his fins in their highest elevations; giving stop to his carreer by the double caution of a strange light, and a particular voice from heaven, Saul, Saul, why persecutest thou me? An in-

finite mercy both to himself and others.

O thou great lover of fouls, vouchfafe each of us fomewhat of this metamorphofing and effective grace; that same refraining grace, to take us off from all violence of fin, and fins of violence! from all ill-tempered zeal, that hath not the allay of charity and knowledge; from censuring the spiritual estate of others, and from neglecting of our own! Afford us also that instructing grace, which, having first thoroughly informed ourselves, may actuate us into diligence of doing good to others, who belong unto our charge, or stand within the limits of our feveral callings. And, laftly, to fecure all the reft, we importune thee for a confirming grace, that may lead us on in a steady course of diligence and piety begun; that both may be crowned with perfeverance; that so at length, having served thee and our generations faithfully, we may (like St. Paul, thy bleffed apostle) whensoever, howsoever thou shalt please to call us, seal all the premisses with a N 3 good 270 THE UNIVERSAL good conclusion at (if not with) our lives end. Amen.

The PURIFICATION of the bleffed Virgin MARY.

FEBRUARY 2.

HIS day (commonly called Candlemas-day) is folemnized upon a double account, partly as a memorial of the bleffed Virgin's purification; and likewife of the presentation of the holy Jesus in the temple. The mother of our Lord could certainly contract no impurity by the immaculate conception and parturition of our Lord, and confequently was exempted from the reasons of purification; but, however, she was willing to submit to the law, that she might fulfil all righteousness; and being exposed to the common reputation of an ordinary condition, she thought it reasonable to comply with all concurring circumstances. This right of purification was exacted from all mothers forty days after their delivery of a male child, to remind us of our original pollution: and fince this was an indispensible injunction, the blessed Virgin herein expressed her humility and obedience to public fanctions. This day is called Candlemas, because the Romans used always hereon to go in proceffion with lighted candles in their hands.

THE PRAYER.

O Bleffed Jesus, who, as upon this day, was presented in the temple; yet not as needing any consecration thence, but rather bestowing it thereon;

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th bu ar thereon; nor as obliged by any guilt or stain unto that legal rite and duty; but only as a voluntary pattern for our imitation, and to present the morning facrifice of thine obedience for mankind, which was completed afterward in the evening facrifice of thy passion! Give us grace likewise to present ourfelves unto thee in thy holy temple; and as thy people, to come willingly to thy holy affemblies, worshipping thee, O Lord, in the beauty of holiness: nor to make fingle addresses only, but that (like the bleffed Virgin here) we devote the fruit of our bodies also, and present our children early to thy facred ordinances; as, first, to that of baptism; and after, in their feafon, to those of thy holy word and eucharift. And as this female faint repaired unto the temple for her purification, (according to thy law) with her proportionable offering; let us all so far follow her, as to express gratitude and obedience for received mercies: but her own fex especially make ever mindful, to repay peculiar offerings of praise and thankfulness for their miraculous deliverances; wherein they are so near receiving death, in exchange for their giving others life; wherein Nature (if in any thing) feems fomething ungrateful, and man too, like the viper, to repay the kindness of production, with so much danger and affliction; but, O thou Preserver of men, be thou (in)fuch cases especially) the Preserver of women; as thou affordest ability to conceive, so give them strength also to bring forth; make them joyful mothers of children, that may be thine more than theirs. To which end, as thou givest them faith to save them in child-bearing, so give them hearty gratulations after it; that, like this holy Virgin, they may make their first public appearance in the temple, and there not empty, nor by the proxy of another's lips, but by their own mouths, and hearts, and hands, and lives, may praise thee. And, lastly, grant us N. 4

272 THE UNIVERSAL

all (even of both fexes) grace, dear Saviour, to embrace thee in the arms of our faith, as good old Simeon did in the arms of his flesh; that our eyes having feen thy salvation, we may at length depart in peace, here seeing the light of the Gentiles, and hereaster the eternal glory of thy people Israel. Amen.

The LIFE of St. MATTHIAS, the Apostle.

CT. MATTHIAS, though we know nothing of his pedigree farther than he was a Jew, (for our Saviour being fent only to the lost sheep of the house of Israel, admitted none to be his disciples but true Israelites) was certainly an early convert to Christianity, otherwise he could not have been fufficiently qualified for that great office, to which he was afterwards elected. And indeed, St. Peter in effect tells us, that he was one of those disciples, which had been a continual hearer and attendant upon Christ all the time of his ministry, from the time he was baptized by John to his death and afcension; and for this reason it is, that some have thought him to be Nathaniel, as well as for the near affinity of the names, which, both, fignify the gifs of God. Clemens of Alexandria fays, that fome, in his time, judged him to be the rich publican Zaccheus, but this is clearly repugnant to St. Peter's words; because Zaccheus was converted but a little before the death of Christ. It is far more probable, which the same father and some others, a little after, tells us, that he was one of the seventy disciples, and so in an order but a little inferior to the apostles themselves, and fittest to succeed them in any vacancy that might happen among them, if their t

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their number were for the time unalterable, as it indeed was.

After Christ's death, St. Matthias was a witness of Christ's resurrection, either at that famous appearance of Christ in Galilee, to the five hundred brethren at once, or else when he took his leave of all his disciples at his ascension from mount Olivet, or perhaps, at both. Being thus well qualified for the apostleship, he was not long after taken into the number of the apostles; upon this occasion, and after this manner.

Iudas, one of the twelve apostles, having, by his diabolical treachery to his good master, betrayed him into the hands of his mortal enemies, the Jews, who had a long time before fought his blood, and feeing him now in their power (he not making his escape out of their hands, as he had formerly done) was immediately feized with bitter horror of conscience and despair for the wickedness and cruelty of his fact, that for the lucre and covetousness of a little money he should be so base and ungrateful as to betray his Master and Lord, the Lord of Life, and his Saviour. In this bitter agony his life became a burthen to him, and he went and hanged himself. Thus there was a vacancy in the college of the apostles; but the great concern they all had for the loss of their master, and their ignorance of their office, made them not fensible of this leffer defect in their own body. Being comforted for the death of their Lord, by his frequent appearance to them, and understanding by his instruction, that his church must be built upon twelve foundation stones, and that he must have twelve witnesses of his refurrection, to publish it throughout the world, that his heavenly Jerusalem must have twelve gates to admit the nations of the world into it; St. Peter, immediately after his ascension, in a full assembly of the Christians at Jerusalem, propounded it to

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274 THE UNIVERSAL

them, defiring their affistance and judgment in the choice of a fit person to so high and great an office. The unanimous vote of the whole congregation sell upon two, Joseph, called Barsalas, who was surnamed Justus, and Matthias; but were in a dispute which of these to prefer, both in their judgment being equally sit; wherefore they deferred the decision to the lot, an usual way of determining ambiguous matters in facred things; and having prayed, that God, who knows the hearts of all, would be pleased to shew which of these two he knew the best qualified for so facred a function, they drew the lot, and it fell upon Matthias; so, both by the election of the apostles, and God himself, he was made one of their number, and he was by this means

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made an apostle, as fully as they.

St. Matthias being thus made one of the twelve, remained at Jerusalem, till the effusion of the spirit . upon his apostles, according to his promise, that he might receive from God the qualifications of fo excellent a ministry, and be fitted for that work, for which he had so immediate a call. After the feaft of Pentecost the tradition of the Greeks is, that he went and preached the Gospel in Ethiopia and Colchis, where he confirmed his doctrine by a glorious martyrdom. But the history of the Life of St. Matthias, written in the twelfth age, by a monk of the abby of St. Matthias, at Treves, gives us a different account of him, viz. That he was a native of Bethlehem, of the tribe of Judah, and of an illustrious family; that he was well instructed, not only by his parents, but by an incomparable Rabbi, named Simeon; that being first a disciple, then an apostle of Christ, after the feast of Pentecost, he was allotted to preach the Gospel in part of Palestine, where he did an abundance of miracles, and converted a great multitude to the faith of Christ. Ananus, the younger, high-priest of the Jews, having put James, the

the less, bishop of Jerusalem, to death, apprehended Matthias at the same time in Galilee, and had him brought before him; Ananus made a long speech to him, and had the patience to receive his answer; in which, hearing that he confessed Jesus of Nazareth to be the Messias, contrary to his exhortation and perfuafion, he condemned him to be stoned, and the fentence was immediately executed. These are the best accounts we have of the life of St. Matthias, besides what the scripture relates; which, though we cannot give any firm credit to them, yet, fince they contain nothing abfurd or impossible, they ought not to be despised till we have better. F. Combesis advifes us to fay nothing of St. Matthias besides what is contained in the Acts; but fince it is certain he did more, it can be no just offence to relate what we have learned of him from the best hands.

Clemens Alexandrinus relates this faying of his. That we ought to mortify and subdue the flesh, and maintain a continual opposition to it, by granting it nothing, whereby its irregular and fenfual defires may be gratified; but that we should, on the contrary, nourish and fortify our souls with faith and divine knowledge. Some have thought that the fame father cites a passage out of a book, called, The traditions of St. Matthias, which because Eusebius speaks nothing of it, is rejected by Baronias as apocryphal, or at least of uncertain authority; but the place being confulted, perhaps no book is intended, only thus much is meant by it; fpeaking of Basilidean, i. e. the followers of the heretic Basilides, one of Simon Magus's scholars, who bragged, that they followed the doctrine of St. Matthias, he fays, that they made those their boasts without any foundation, fince all the apostles left us one and the fame tradition, one and the fame doctrine. There is also attributed to St. Matthias a gospel, which hath never been received of the church:

276 THE UNIVERSAL

church: but pope Innocent I. condemns all whatfoever that are attributed to St. Matthias. The
Greeks celebrate his feast August the 9th, and the
Latins on February the 24th. His body is pretended to be at Rome by fome, and by others at
Treves: But Bollandus thinks, the body of Matthias, which is at Rome, is that of St. Matthias,
who was bishop of Jerusalem in the one hundred
and twentieth year of Christ; whose history they
confound with the apostle's.

THE PRAYER.

GOD of power and order, who, by the first, hast planted thy holy church, and by the latter guided it in all ages; raising it by both, upon the foundation of the prophets and apostles, (Christ Jesus being the chief corner-stone, uniting both parts of the building, Jew and Gentile) promifing to be with it to the end, to the end of the world; and that the gates of hell shall never prevail against it: we earnestly importune thee (O Lord) to actuate this promise to the church, in these latter and worst times, and especially to the more distracted parts thereof among us, upon whom the ends of the world are come; and, because in the fairest pastures there may be lurking ferpents, (as there was one we know to our cost in paradise) and there may be a Saul among the goodly fellowship of the prophets, and a Judas in the very college of the apostles, we beseech thee (O Lord) be thou a fun and a shield unto us, a light to discover the windings of the serpent; that both in judgment and practice we may avoid his venom: give us a spirit of discerning; of discerning thy true from the false prophets; of distinguishing a Paul from a Saul; that so we may see the light

light of thy truth, and follow it; and, although many seducers are crept in unawares, (as it was in the purest times) yet give us grace to try the spirits by the rule of thy word; to try all things; and to

hold fast that which is good.

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And, as we beg protection from all foreign enemies, so more especially preserve us from each homebred Judas, that is in any super-intendency or office over us: O feafonably discover such, and remove them unto their own place, and (as thou didst this day) substitute a faithful and laborious Matthias in his jurisdiction. Suffer not either foreign boars, or domestic foxes, to break the golden chain of legitimate fuccession, but ever continue an uninterrupted feries of faithful bishops and pastors here among us; that the wolves (though in sheep's cloathing) may be kept out from feducing, or worrying of thy flock; that thy sheep may not stray, and wander from thy fold, as having no shepherd; but that the broken may be bound up, the weak supported, the found encouraged; all fecured to thine and their own advantage; that they may be led to the green pastures of thy holy word and ordinances, and to the pleafant waters of thine oracles and facraments, those streams making glad the city of God. O fill up the number of thy persecuted apostles with men of excellent spirits, of eminent courage and perseverance; and supply the places of all apostatizing difciples (as thou didft here) with persons of spiritual eminence and confirmed goodness: and give us grace, in all our elections of fuch spiritual officers (like the apostles here) to make our choice with prayer and fasting, with impartiality and submission. Grant this, O thou great bishop of our fouls. Amen, Amen.

278. THE UNIVERSAL

The ANNUNCIATION of the BLESSED VIRGIN.

MARCH 25.

HIS day the church hath prudently thought fit to fet apart as a memorial of the Annunciation, or declaration which was made by the angel Gabriel to the bleffed Virgin Mary, who came unto her, and told her, that she was highly favoured of the Lord; and that she would be the mother of an universal and everlasting blessing, which all former ages had defired, and all future times should rejoice in: for, fays the angel, Thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call his name Jesus. This uncommon falutation was no fmall surprize to the holy maid, judging herself unworthy of fo great an honour: mereover, she knew not how to unfold the mystery, imagining it to be beyond the course of nature for her to conceive, who had never known a man. But the angel fatisfied her doubt, by telling her, that this immaculate conception should be wrought by the powerful energy and operation of the Holy Ghost. Whereupon the gave a clear demonstration of her sublime faith, and perfect obedience, faying, Behold the hand-maid of the Lord, be it unto me according to thy word; and, at that instant, the promise began to be fulfilled, and the eternal Son of God became incarnate.

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The LIFE of St. MARK.

ST. MARK was a disciple of St. Peter, one of his constant attendants, and (as some think) his amanuensis. That he was born of Jewish parents,

parents, and came from the tribe of Levi, we have Jerom's testimony for it; though his name seems to be Roman. It is plain by Papias, bishop of Hierapolis, who lived near those times, that he was no hearer or follower of our Saviour, but that he was converted by some of the apostles, and probably by St. Peter, whom he followed in his apostleship.

The only book he left behind him is the gospel bearing his name; which was either dictated to him by St. Peter, therefore frequently called St. Peter's gospel, or rather composed out of that account which St. Peter usually delivered in his discourses to the people. According to Clemens Alexandrinus, this gospel was written (some say in the year of our Lord 43) at the entreaty of the converts at Rome, who pressed him to draw in writing, by way of history, what his master, St. Peter, had often preached unto them: which done, it was perused by St. Peter, ratified with his authority, and publicly read by his order, in their religious assemblies.

St. Chrysostom, in his third homily upon St. Matthew, takes particular notice of the conciseness of St. Mark's style, not unlike that of St. Peter, whereby he says a great deal in a few words. Upon the whole, much shorter than St. Matthew, in his historical acts of our Saviour; yet in some passages, much more particular and large. Nor is there any ground left to tax him of partiality, who did not spare his own dear master, in the account he gives of his lapse and denial; which he sets down with more aggravations than the other evangelists.

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The question is, In what language St. Mark writ his gospel, whether Greek or Latin? The Romanists in general modestly pretend to the last, and give this reason for it; that this gospel was principally designed for the use of the converts at Rome. But, as doctor Cave observes, it was no

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less proper for St. Mark to write his gospel in Greek, for the use of the Romans, than that St. Paul should in the same language write his epistle to that church. And, as the Jews there understood very little Latin, so there were very sew Romans of any fashion that did not understand Greek, the genteel language of those times.

As to the last chapter of his gospel (or part of it) said to be wanting in all ancient Greek copies, and by some rejected, as disagreeing in some things with the other gospels, St. Jerom does so reconcile them together, that he makes them fairly consistent

with each other.

Having said thus much as to St. Mark's gospel, I proceed now to his ministry in the propagation of the Christian saith, wherein he shewed his zeal and ardency in a high degree. Egypt was the country St. Peter sent him to, for that purpose, and Alexandria the main place of his residence; in which, and the neighbouring place, he converted multitudes of both sexes unto a zealous profession of the gospel. Then he went from Egypt westward, to the countries of Marmarica, Lybia, and other barbarous parts of Africk; where, by his preaching and miracles, he not only made way for the gospel, but wrought it in the minds of those people, and confirmed them in the profession of it.

After this he returned to Alexandria, to settle that church, by providing pastors and governors. But in the time of Easter, while he was employed in the divine worship, the great enemy of God and man raised the favourers of idolatry into a tumult against our evangelist. It happened that the great solemnities of Serapis being at that time to be celebrated, the prophane Egyptians, to vindicate their idol, broke in upon St. Mark and dragged him on the ground, through the streets, into prison; where in the night, he had the comfort of a divine vision.

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The rage of the people being not yet fatisfied, they came again the next day, early in the morning, and fo tore off his flesh, by dragging him about in the fame manner, that he expired in their cruel hands. Nor did their fury end there, for (according to Metaphrastes) they burnt his dead body, whose soul had burnt with an ardent zeal for the glory of God, and the falvation of mankind.

His bones and ashes the Christians did decently intomb, near the place where he used to preach. which reliques the Venetians got from thence to their capital city, where they are held in great veneration, and he adopted as the tutelar faint and patron of that state: to whose memory they have erected and dedicated their cathedral, called by his name; one of the stateliest and richest churches in the world.

The original Greek copy of his Gospel is faid to be in their possession, pretended to be written by him at Aquilea, and thence translated to Venice, after many ages; but the letters are fo worn out, they cannot be read.

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As to the year of his martyrdom, it is a thing much more controverted by the ancient fathers; and various is their opinion about it; but the most probable of all is, that he suffered about the end of the empire of Nero, and that he furvived for some confiderable time the martyrdom both of Peter and Paul.

HE PRAYER.

Lmighty God, who out of love to order, and 1 special care of thy church, hast given various gifts to men; as some to become prophets, some apostles, some pastors and teachers, and some evangelists, (as here thy servant St. Mark was:) vouchfafe fuch gifts unto us all, as may best fuit our several vocations; and fuch graces unto all our callings, as may never interrupt our attendance on thy fervice, but in our feveral capacities may advance thy name and Gospel. And to that end, afford us fomewhat of the spiritual prudence of St. Mark, to make choice of holy company and conducts, as he did of St. Peter, Barnabas, and other thine apostles; and also somewhat of his diligence in attending on them, from whom he fucked in the fincere milk of thy word, until he fo grew thereby, that he became able to minister strong meat to others; writing his holy Gospel from the dictation of St. Peter, and so became one of the four chief fecretaries of Christ his master; one of the four wheels of that celestial chariot, which carried his name and Gospel through the world; preaching it at first in Asia, and after publishing it in many parts of Europe, till at length fixing at Alexandria, and there for some years tendering the offering of his labours, he was in the end (by an ungrateful people) made himself a facrifice unto thee. O Lord, give us of his diligence and patience, of his fidelity and perseverance to serve thee; that being constant unto the death, we also may receive the crown of life. And though we have not abilities sufficient to write a Gospel of thee, yet give us faithful hearts to entertain thy Gospel written: though we have not opportunities of bodies fit to ferve thee in fuch distant motions: yet make us ferviceable in our feveral flations: though we carry not thy messages to foreign nations and remoter parts, grant that we may ferve thee the more industriously at home; feriously preparing for our last journey, for our long home; and, lastly, as thy servant St. Mark not only fet his hand unto thy Gospel by his pen and writings, but also sealed it with his dearest blood; so (we beseech thee) strengthen us with grace, that what soever our hand or tongue professeth of religion,

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ligion, we may confirm it with our lives, either by pious conversation, or (if thou pleasest) by a Christian resignation: that not being ashamed of thee and thy truth here, thou mayest not be ashamed of us in the kingdom of thy father. Grant this, O thou great lover of souls, Jesus Christ.

The LIFE of St. PHILIP and JACOB.

HE modesty of the church reformed is herein conspicuous, that to avoid excess of dedications, (wherein others are so burthensome) she fometimes uniteth (as in their love, and labours) two of the apostles at once in the same festivity; and in that of St. Simon and Jude, and in this also of St. Philip and James; hinting from hence, among other graces, concord and amity, from this conjunction. Yet, for method's fake, and memories, give me leave, a while, to part them, and to begin with St. Philip. And you must understand that there were two of the name (and eminent faints both) St. Philip the apostle, and St. Philip the deacon; the first of them, St. Philip the apostle, is faid to have been born at Bethsaida, and to have been called to the apostleship the next day after St. Peter and St. Andrew. Of him there is frequent and honourable mention in the scripture, and always in the catalogue of the apostles: he was present at the hospitable miracle of our Saviour, when he fed as many thousands with five loaves, and two fishes; yet the reversions greater than the store, more food left than at first. Christ's discourse is chiefly there addressed to Philip, at once proving and approving him: he ushereth the Greeks first into Christ's acquaintance, wherewith his Master seemed much pleased. And Jesus answered, The hour is come, that

that the Son of Man should be glorified, &c. St. Philip also was present at our Saviour's last supper, where he defired Christ to shew him the Father; for which he mildly reprehendeth him, Have I been so long time with you, and yet hast thou not known me, Philip? Yet withal granteth his petition, shewing him the Father, by thoroughly instructing him in the Son. And to his lot fell the northern circuit (faith Alfted) in that apostolical designation, Acts xv. fo that he preached in Scythia, (fay fome historians) about twenty years; afterwards visiting the Lesser Asia, and some parts of Æthiopia, his zeal warming the cold climates, and his patience contemporating the hot. After his great fuccess in Scythia, having (through God's bleffings on his labours) converted almost the whole nation, he went to Hierapolis in Phrygia; where (as one tells us) there was a terrible ferpent, into which the devil entered, and unto which they used to offer human facrifices; malefactors when they had them, and for want of fuch, others of the country by lots: which ferpent, by the prayers of this St. Philip, was destroyed, and the people freed; and undoubtedly true in the allegory of his doctrine: fo that we cannot but lament the said catastrophe of all his industry and travels, but that it was the same fate with his Lord and brethren; for notwithstanding all his healing miracles and doctrine, they beat, imprisoned, wounded him, and at last overwhelmed him with stones, and crucified him, (under the emperor Clandius) Anno Christi 53, after Onuphrius; while some others say, Anno 54, upon the Calends of May, whereon his feast is solemnized.

The other St. Philip was one of the feven deacons chosen by the apostles, who dwelt in Cæsarea, and is honoured with the title of an evangelist. This St. Philip preached Christ in Samaria, and baptized multitudes, amongst whom also Simon Magus,

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that forcerer, infinuated, being amazed at St. Philip's miracles, he crouded into his baptism, yet not out of any piety or conversion, but out of infernal subtility, to gain opportunities thereby of doing the more mischief; and Eusebius complains of some of that Simon's fucceffors, that so abused the facraments unto his time, and would to God we had not cause likewise to continue the same, touching holy facraments, prophaned with lewd and wicked lives; afterward this St. Philip, by direction of an angel, goes toward the fouth, to meet with, and wash an Æthiopian, where he wrought the conversion of that grand eunuch, named Candaules, one of great authority under Candauce queen of the Æthiopians, as you may read the famous flory, Acts viii. where he received his commission from an angel of the Lord, to go towards the fouth to Gaga, which he obeying readily, meets with the happy opportunity of this conversion; And he arose and went, and behold a man of Æthiopia, an eunuch, &c. for fuch we know were the chief attendants of those southern princes. as of the eaftern at this day; and him St. Philip finds prepared ground before-hand, making his chariot his closet, reading there the prophet Isaias, acknowledging his ignorance. Understandest thou, &c. How can I, except some guide me ? And importuning St. Philip's fociety and information. Such humility and diligence is the best way to instruction, and all faving knowledge. This remarkable place he read, was that of Ifa. lii. He was led as a sheep to the saughter. A text, a preacher, and an auditor, so suitable, that St. Philip so plied and applied it to the passion of Christ, and that unto the eunuch, that he grew impatient of his irreligion, ambitious only of present Christianity. See here is water, what can binder me to be, &c. Why, nothing but infidelity, and that he first washeth off with true confession. I believe that Jesus Christ is the Son of God; and then St.

St. Philip washed this Black-moor. And he commanded the chariot to stand still, &c. And when they were come out of the water, the Spirit of the Lord caught away Philip, &c. Though they parted without a compliment, yet a courtier was mended into a Christian; and, as some say, he converted his whole country afterwards, which yet continueth Christians in many parts thereof. The eunuch went on his way rejoicing, while St. Philip had a better chariot to Azotus, where he was found, preaching in all the cities till he came to Cæsarea. In a word, this faint Philip, the deacon and evangelift, is faid by some others to have sent twelve disciples into Britain for the conversion of this island; fo much are we beholden to him, or the historian. St. Hierom mentioneth this St. Philip and his prophetic daughters in Cæfarea, where he is faid to have died in his own dwelling, and three of his faid daughters also. And St. Jerom saith, that when Paula pilgrimaged to Jerusalem, she visited their sepulchres in Cassarea. So that I wonder Eusebius and some others affirm him to have been put to death at Hierapolis; and Alstedius, misled, also writes, that in the Lesser Asia he was crucified, together with two of his daughters. But the reason of the mistake appears, in that he there faith it was Philippus Apostolus, taking the apostle for the deacon; which, and the contrary, hath occasioned much confusion in their story, misattributing many of their actions and passions; which here are somewhat cleared unto you. The Greeks celebrate his memory in October, the Latins in June.



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THE PRAYER.

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O G O D of union, bleffed Saviour, who, to prevent the dangers and comforts of fingleness and folitude, wert pleafed to create man of fociable nature, and of a judgment fit to make choice of his companion for affiftance; as also afterward to fend out thy disciples not single, but by pairs, that if one should flip or fall, the other might help to raise him up: create in us like, we beseech thee, hearts inclined unto Christian union, and discerning spirits to make choice of virtuous and religious company, being but too prone already to finful and intemperate fociety; and, this day, let the prudence and piety of thy holy church lead us unto amity and conjunction in thy service, that like Philip and James here we may become united in religious offices, in pious endeavours to advance thy glory, to propagate thy name and gospel, within the bounds of our vocation, to build up both ourselves and others in the most holy faith. And though, perhaps, we cannot with Philip thine apostle, travel to remoter parts to serve thee; yet we may at home with him beg of thee, O Christ, to shew us the Father also: yet that not in our own, but in what sense thou pleasest, by shewing him to us in thyself, his only Son, our only Saviour, as the most express image of the Father, in whom dwells the fulness of the godhead bodily. And further deign us grace, with him, to bring in company unto thee; as Philip brought the Greeks to thine acquaintance, fo labour we to bring our friends and fervants to thy worship, and especially our children early unto thine acquaintance and benediction. Bestow upon us all, both grace and diligence, as on thine other servant Philip the deacon, to improve all our opportunities unto thy glory, and the advancement of religion; that fo, however we have not the happiness of converting countries and great persons, yet we may improve our talents at least to gain some meaner proselytes, by information of the ignorant, and confirmation of the weak; that by both we may one day shine in glory, since the righteous shall then shine like the firmament, but such as turn many unto righteousness, like the star for ever and ever.

ASCENSION-DAY

the survivous Progressia of HIS day is fet a-part in commemoration of our bleffed Saviour's triumphant afcention into heaven, where he is placed far above angels and arch-angels, principalities and powers, even at the right hand of God, the Father Almighty. On this day, our bleffed Redeemer vanquished all the powers of darkness, and thereby opened the kingdom of heaven to all believers. This was certainly a most illustrious evidence of his omnipotent power, and a glorious demonstration of his eternal godhead; and, at the same time, an inconceivable advantage to all penitent finners; for thereby we obtain remission of our fins; by his prevailing intercession we may hope for pardon and forgiveness; and, if we persevere in well-doing, we have no cause to doubt of a bleffed immortality. And therefore, let us look unto Fefus, the Author and Finisher of our faith , who, for the joy that was fet before him, endured the cross, despised the shame, and is fet down on the right hand of the throne of the Majesty on high. of the action a frequency of theme.

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THE PRAYER.

Bleffed Repairer of our nature, who in thy paffion was the death of death, cutting off the head of that Goliah with his own fword, and in thy refurrection was the burial of the grave itself, and the destroyer of destruction; and here in thine ascension was the conqueror of victory itself, leading captivity captive. O thou that this day liftedft up thy body from the earth, lift up our hearts above it also: thou that transportedit thyself to heaven, we beseech thee, transport also our defires and endeavours thither: as thou haft fixed thyfelf in thy celestial throne, at the right hand of thy father, so fix our thoughts, and fettle our affections upon thee in heaven, and upon heaven for thy fake, who art there making intercession for us; so that if our transgressions anger heaven, we have a Reconciler there, nor need we go far to be affured of it. Sure never any age, no not that of Noah, was more finful! And who can justly call Sodom or Gomorrah wickeder than our cities? How came the waters then so calm, they break not forth again, to give the world a fecond laver? Whence is it there cometh not fire from heaven? Whence is it the fword hath not yet quite devoured fo small a nation in fo great a while? Whence is it the oft kindled pestilence doth not yet flame amongst us? O whence all this, but from thy prevalent intercession? Because thy blood speaks better things than that of Abel; begging off our due punishments, excusing of our delinquencies, promissing our amendment, procuring us daily bleffings: and had we fuch a friend in court, how careful would we be not to fhame him, or to grieve him ! An all fufficient advocate! Why are any fo unwife, to forfake the fountain of living water, and dig unto themselves cisterns, broken cisterns, that will hold no

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no water? When we are invited to the fountain by thee, the fountain, Come unto me all ye that labour, &c, Whom then have we in heaven but thee? And as thou art preparing there a place for us, so we befeech thee prepare us for that place, by giving us endeavours to make a ladder of our repented fins, and thine indulgent graces; by adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity, which is the bond of perfectness, a virtue both of the way, and of our country also: that so ascending by these steps of grace, we may at length overtake thee in glory. Effect this in us, and for us, O powerful Mediator, O fweet and holy Jesus. Amen. ORD Almostra, who wast on red throughout

St. BARNABAS'S DAY.

JUNE TI. bus appoint and

CT. BARNABAS was born at Cyprus, descended of the tribe of Levi, and brought up in the study of the law, under the tutorage of Rabban Gumaliel. His proper name was Joses, or Joseph, which was given him at his circumcifion; but afterwards the apostles surnamed him Barnabas. i. e. the Son of Confolation, because he generally fold his whole estate to minister to the exigencies of the church. The first fruits of his ministry was at Antioch, where he converted vast numbers to the faith; and after some time, engaged St. Paul to be his coadjutor in that affair. But there happening a great famine among the poor Christians in Judea, the new converted at Antioch made confiderable contributions to supply their necessities, and committed the whole matter to the conduct and management of Barnabas

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Barnabas and Paul, who faithfully executed their charge. After this, thele two returned to Cyprus, and at Paphos they converted Sergius Paulus, the Roman governor. From thence, they went to Perga in Pamphilia; and, having preached the gospel through several cities, they returned to Antioch in Syria. Our apostle having thus spent great part of his life, in planting and propagating Christianity, at last betook himself to his native country; and, at Salamis, the Jews set upon him, and barbarously stoned him to death.

O no silver Hierop R A Y E R:

monay Laure Portuna Charch

ORD Almighty, who hast endued thy holy apostle Barnabas with singular gifts of thy Holy Ghost, let me not be destitute of thy manifold gifts, nor yet of grace to use them always to thine honour and glory, through Jesus Christ our Lord. Amen.

St. JOHN the BAPTIST's DAY.

all the set on at Cypius, deldend

wares the apolities impained him Barnahas. I. s.

HIS day is fet a part to commemorate the nativity of St. John the Baptift, which was wonderfully foretold by an angel, and miraculously came to pass, when his father Zacharias, and his mother Elizabeth, were both very old and infirm. But his extraordinary conception and birth was not more remarkable than his admirable life and conversation; he was educated in the defarts of Judea, among wild beafts, till he was thirty years of age; where he spent those days in mortification, and O 2 corporeal

corporeal auterities; wearing nothing but a garment made of camel's hair, and a leather girdle about his loins, and his food was locults and wildhoney. At last, he came forth from his folitude, and preached the doctrine of repentance to the unconverted Jews; and his fuccels was lo great, that multitudes from Jerusalem and Judea, and from the regions round about Jordan, were baptized of him, confessing their fins. For this reason, he is called the fore-runner of our Saviour; his whole ministry tending to prepare the way of the Lord, and to make a proper introduction for the Saviour of the world. He is called the Baptist, because he initiated all his new converts to the Christian faith by baptism: moreover, he had the most exalted honour of baptizing his great Lord and Master. He was a bold reprover of the vices of the age, which at last coft him his life: for Herod, who committed incestuous adultery with his brother Philip's wife, was openly rebuked by the Baptist for that enor-This very much exasperated the lustmous crime. ful woman, who fought all opportunities and occasions for his death; and at last she had her ends: for Herod being one day extremely delighted with her daughter's dancing, he promised her whatsoever the would demand, and confirmed it with an oath. Whereupon the girl (by the importunity of her mother) demanded the head of John the Baptill, which was accordingly put in execution and his thy grace, to extract Bestedan iniquitinguous bead: of his example, humiliation and instruction, care

O Lord, we blefs and praise thy divine wildom, ice electing and ideting (Ben gad Taal ode thy flock)

and diligence, faith and perk

the benefit of whose acts and ministry till rebound a springly springly to a springly Differman; chis proper name was Simon, given bim at his circumcifion, to which our Saviour added

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the eth ed that of Cephas, or Peter, which fignifies a flune, of lock, to denote the firmness and conffancy of his faith, he being the thief corner flone, whereon our bleffed Lord was to build his church. He was one of those three that were admitted to the most private passages and transactions of our Saviour's life, and confequently was capable of giving tellimony to the life, death, refurrection and afterfion of his great Lord and Mafter. He was indefatigably laborious in planting and propagating the golpel, through Pontus, Galatia, Cappadocia, Asia, and several other parts of the world. Most of the occurrences of his life were attended with miracles and prodigies, (which are fet down at large in the Acts of the Apostles) and although he gave us demonstration of the weakness and frailty of human nature, by denying his Master; yet, at the same time, he gave us an extraordinary instance of a hearty contrition and penitential forrow. He was upon this day crucified at Rome, with his head downwards, at the command of Nero the Roman emperor.

THE PRAYER.

death, and at 14th the had her ends.

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TERNAL Jesus! who art pleased, by the voice of thy church, to call us this day to the meditation of thy great apostle St. Peter, assist us with thy grace, to extract both caution and comfort out of his example, humiliation and instruction, care and diligence, faith and perseverance. And here, O Lord, we bless and praise thy divine wisdom, for electing and setting such good pastors over thy slock; the benefit of whose acts and ministry still rebounders unto us of latter ages; beseeching thee to make us all of the number of thy disciples, though we cannot be of the catalogue of thine apostles; for

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our ambition is to have some relation to thee, and we shall be thankfully contented with admittance to thy meanest services; desiring rather to be doorkeepers in thy house, than to dwell in the courts of ungodliness. Yet if, out of thine abundant goodness, thou shalt vouchsafe to make any of us stewards of thy house, either as to the temporal things thereof, make us imitate that wife fleward in the gospel, purchasing friends of the unrighteous mammon, that when we fail, they may receive us into the everlafting habitations : or, as to the spiritual treasures of it; O bestow thy holy prayers on us, as thou didst here upon St. Peter, that our faith fail not; but that as it becometh stewards, we may be found faithful; and yet withal, Lord, give us humility with our faith, that (like vessels in a storm) we may ever hear a low and fafer fail: fo far avoiding this apostle's weakness, as never to presume on our own strength; which if we once do, boasting of what we have received, we give advantage to the adverfary, declining thereby thine affiftance, and betaking us to an Egyptian reed, that not only fails, but wounds us; that be our parts and abilities never fo many, be our gifts and graces never fo eminent, our vocation and calling what it will; though chief of the apostles, we see, there is no safety out of thy hand, O Lord, left unto ourselves, we shall prefently deny thee; deny thee in our actions, though confess thee with our mouths; forswear thee in our customs, and disown thee in our sufferings.

Whenfoever, therefore, Satan shall thus winnow us like wheat, O Lord, let thy powerful Spirit rescue us; that, albeit we slip, yet we may not fall, though we slip into infirmities, yet that we may not fall into sin; into presumption; or though we fall, yet that we may not be cast down; though fall into some particular acts of sin, yet that we may not be cast down, totally and finally, in seared and unre-

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pented habits; but that we may rife again, with thine apostle here, may rise in timely penitence, that we may imitate his tears as well as his trespasses, by one look from thine eye of grace, with forrows as bitter as ever our fins were fweet unto us; fo rifing into a well-fet faith, stronger than ever it was before, into a greater measure of care and diligence, like holy Peter here, we may redeem the past, by the best employing our present and future time; fo at length enjoying the fuccessful iffue of what was typed in his walking on the waves, and strange draught of fishes, thy hand supporting him in deepeft temptations, and bleffing his endeavours with the conversion of thousands at a fermon, strengthening him into a main pillar of thy church; or rather confirming his faith into a rock, whereon to build it, while he prefents to thee his blood for cement, and himself a facrifice; and that we may not look on him in vain, O Lord, after so many lapses and relapfes, grant us somewhat of his true recovery, that we may multiply our holy diligence, redeeming the time because the days are evil, not only the prefent, but because our past days have been evil, teach us to make all our future good; that persevering with St. Peter's constancy, that angel which thou shalt be pleased to send, to knock off the fetters of our earthly prison, may lead us at the last, like him, through the iron-gate of death, unto the city of the new Jerusalem. Amen.

Grand, so the powerful appretret The LIFE of St. JAMES the Great, APOSTLE and MARTYR. auto profumprion profuthough we task

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T. JAMES and St. John were both of them the fons of Zebedee and Salome, whom the gofpel reckons among those religious and holy women

women; who usually accompanied our Lord to minifter unto him! It was the that defired of Jefus. that the two children might fit the one on his right hand, and the other on the left in his kingdom, hoping to gain that preferment for her fons in Christ's kingdom, which the imagined should be temporal, as might recompence the voluntary loss they had fullained by forfaking all to follow him. She was one of those women that with forrow beheld the fufferings of Jefus upon the crofs; when he was dead, and buried by the generous care of Joseph of Arimathea, prepared spices and ointments to anoint and embalm his body, being a faithful disciple to him both alive and dead. They were inhabitants of Bethfaida, a city in Galilee, as were Peter and Andrew. They were of the fame trade and profession, which was fishermen, and were partners with them. Origen prefers them before Peter and Andrew for riches and worldly abilities, because they hired servants to affist them in their fishing: but this proves but a very little difference, fince they all drudged at the fame work, imended their nets alike, and got their livelihood by filling, as Bafil observes. They were all of the commonalty, without learning or fludy, and, it is prothe lews, by being barned to read smid vd , swel one

But whatever preparatives James and John had for a speedy belief in Christ, or whether it was miraculous, this is certain, from the hely golpel, that these two apostles, being fishing in the lake of Gennesaret, with Andrew and Simonin Jesus was upon the fide of the lake, thronged with the multitude, and being defireus tompreach the word of God to them, he obtained leave to go into Simon's thip to do it, with more ease to him, and conveniency to the people, which flood upon the Thore to hear him; and when he had concluded his discourse, as a reward for the use of the thing he ordered Peter

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and his companions to launch forth and let down their nets for a draught wiThe illi faccess of the former night which was the propereft feafon for fishing, discouraged them from readily complying, but rather out of complaifance, than hopes, they obeyed Jefus's command; and having cast the net, inclosed such a wast number of fish in it, that none but that power which commands all things could have made for many have grouded into one net. This miracle so much aftenished James and John, and convinced them to plainly of his divine power, that when he commanded them to follow him, they left not only their gainful trade, but their aged father Zebedee, with his fervants and thip, and followed him; preferring, like good Abraham, obedience to the divine command, before all the endearments of nearest relations, and forsaking all. that they either had or are like to have, to rely upon that power and goodness which governed all things; and to he became a constant attendant upon him in proves but a very littleyrationaid

his less pessoner, when Jesus had taken up firm refolutions to go up to Jesusalem, though he was
fure to meet with very unkind entertainments from
the Jews, by being crucified and put to death by
them, but not being deterred by that, he sent his
disciples before him to prepare refreshment for them
in their journey inou village of Samaria, that was
in their ways anish anied asthogs out shall had

with the Jews, and much after the fame manner, yet contended that mount Genizim was the proper place for God's worthing and not Jerusalem, discovering wither by his disciples discourses or other circumstances that they dwere not of their judgments refuled to give them any entertainments or fuser them to inn among them. At James and John has

being furioufly angry at this unhospitable humour of the Samaritans, thought they deferved a remarkable punishment for their uncivil treatment of fo great a person as their master was, and therefore asked him leave to call down fire upon them, as Elias upon the captains and their companies, for they had so great faith as to believe, they should be able to do fo great a miracle, if he gave them leave, and allowed them to do it. But Jesus, who was the greatest pattern of patience and meekness, stayed their misguided zeal with a serious reprimand, telling them, That though indeed they were his disciples, yet they had not yet persectly learnt the proper temper of a Christian, who ought to behave himself with mildness and patience, not revenge and anger, at such injuries as these. Nor did they less mistake his office, who came into the world not to destroy mens lives for their sins, but to fave them from their fins, and by a patient forbearance, convince them, and win them from them. Wherefore, as if he regarded not the incivility, he went to another village, to try whether he should find any bet-

Being at Jerusalem some few days before the passover, and with their master, when he foretold the ruin of the temple, James and John were some of those that inquired of him, When it should happen? Whether there should be any certain and evident presages of it? Being moved with the same fear or curiosity with Andrew and Peter about this lamentable calamity, which should befal their bre-

thren and nation.

Just before the apprehension of Jesus in the garden of Gethsemane, James and John were particularly separated from the rest of their disciples to be spectators of the bitter agony that Jesus underwent there from the thoughts of his Father's displeasure, and bitterness of that cup of torment,

which

which he was to drink off for our fins, when his four was filled with deadly forrow, and his body fweat out drops of blood, as a figh of it; but their fleepiness prevented where beholding his fufferings, where they might perhaps better have feen how much more it costs to redeem fouls, than upon the cross.

Some days after the refurrection of Christ, James and John went a fishing, with some other disciples, in the sea of Galilee. St. Clemens of Alexandria says, That after Christ's ascension, St. Peter, James and John assumed no pre-eminence above the rest, although Jesus Christ had preferred them before the rest in many actions while he was upon the earth; but they chose James the just bishop of Jerusalem.

How James the great was employed either by our Lord's command, or by the agreement of the apostle, in promoting and preaching the gospel aster Christ's ascension, we have no account from any credible history. The addition to St. Jerom's catalogue of samous men, tells us, that St. James preaching the gospel to the twelve tribes of the Jews in their several dispersions up and down the world, though it is most probable he preached chiefly in Judea, because he was martyred at Jerusalem, not many years after Christ's death, and so tasted of the cup of Christ's passion the first of all the apostles.

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Agrippa, the grandson of Herod the great, by Aristobulus, being lately made king of Judea, came down to his government, and being detirous at his first entrance upon his kingdom, to do something that might extremely ingratiate himself with the Jews, he fell upon the Christians, whom the Jews hated as mortally as they diff their master, and would gladly have brought them all to the same end. Agrippa therefor ebent all his power against the church, and,

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that the might run it at one blow, where ized upon James their bifhop, wand beliezded him. He was the main pillar of the rising church; his great zeal in preaching the gospel had made him very odious to the Tews, every conversion to Christianity being reputed by them as their loss. Their odium led Herod's hand to take him off, fo that the real for Jelus Christ and his truth, which railed him above all earthly things, was the cause of his ruin in this life, but the acquirement of glory in a future.

iongues feems epecially dengined; but what part of The LIFE of St. BARTHOLOMEW no where certainly sliftoqA shis we Chrysoftom. in his homily upon the fivelest apolities, taxes. That

CT. Bartholomew was a Galilean, as well as all the other apostles: some are of opinion that his proper name was Nathaniel, and his name Bartholomew was given him from his father Tholomens, as Peter is called Bar-Jonas, the for of Jonas But whether it was fo or no, if he were not the fame in perfon, it is more than probable that the agreed in that great character given Nathaniel by Christ, That he was an Ifraelite indeed, in whom there was no guile; because in the election of the apostles, Christ made choice of him as one of the fittest of all his disciples for their great office. The place allotted him in the catalogue of the apostles answers exactly to the calling of Nathaniel, which was just after Philip; and it feems hardly credible, that Jefus fhould omit a person so worthy of the apostleship, both for the integrity of his life and early convertion to the faith in him, as Nathaniel; but yet nothing certain can be concluded from all this, that either Bartholomew and Nathaniel were the fame person, or that Naes, removed Bartholomew.siftogs as taw lsinglit wimoloding Tours feems to contradict, taying, I hat

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Battholomew is scarce mentioned in the holy gospel at all; he was contented with a silent piety and humble faith; he was not forward or impertinent. He managed his station soberly and prudently among the apostolical quire; in which we find him, after his Lord's ascention, joining with the holy assembly of Christians, devoutly praising, and praying to God. And this is all that the scripture speaks con-

cerning him.

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After the effusion of the Holy Ghost upon the apostles at Pentecost, it is probable that he had a part in converting the world, for which the gift of tongues feems especially defigned; but what part of the world he was allotted by divine appointment, is no where certainly related to us. St. Chryfostom. in his homily upon the twelve apostles, says, That he taught in Lycaonia. Eusebius gives us a better account, and more credible, telling us, That he preached in the country anciently called India, now Arabia Felix, and laid the first foundation of the Christian church there. He carried with him St. Matthew's gospel, written in Hebrew, and left it namong them, to be an improvement of the faith he taught them. St. Panterus, who went into India an hundred years after, found it with some persons who professed Christianity. The ancients generally affert, that he died in the Indies, and the more modern Greeks and Latins hold, that he was martyred in the city of Albania, or Albanople, fituate upon the banks of the Caspian sea, which is the hither part of the ancient India, bordering on Persia.

The heretics have forged a false gospel, under the name of Bartholomew, which is condemned by pope Gelasius. Theodosius Lector, who wrote in the fixth age, assures us, that the emperor Anastasius having built the city Daras, in Mesopotamia, Ann. 508, removed Bartholomew's body thither: which Gregory of Tours seems to contradict, saying, That the

the people of Liparis, an isle near Sicily, translated it into their isle, from the place where he suffered, and built a stately church over it, in honour of him. From hence, some say, it was translated to Beneventum, others to Rome, where it now rests in the church called by his name, in the isle of Tiber. But we shall not pursue it any farther, leaving that meritorious work to those who account it a great piece of religion to trace out reliques and dead bones, with as little success, many times, as profit; the miracles that are pretended to be done by them, being as well every whit to be done without them as with them.

THE PRAYER

Bountiful Saviour, who furnished all thy servants and disciples with grace sufficient for them and their employments; and yet adornedft some of them, with more eminent endowments, and excellenter gifts than others : as here thy fervant Bartholomew with high piety and fortitude, both for the doing and fuffering of thy holy will; fo with great prudence also, and such reservedness, that while all or most of thine other apostles have some blemish or other recorded of them; yet this thy fervant Bartholomew hath not the least spot upon his linen ephod, nothing of defect or diminution registered: bestow on us, O Lord, the grace to imitate him, in his refervedness, taciturnity, and prudent filence, that fo we may the better referve ourselves for good opportunities to do thee fervice; and then, that, like this great apostle, we may awake our diligence into a resolute activity to serve thee both in word and deed, unto the utmost of our talents and abilities; and when we can no longer, by voice or action, propagate thy truth, and advance thy name and honour; O then strengthen us with true Christian fornitude, that we may refign ourselves unto what means or end, unto what life or death thou shalt be pleased to carve out unto us; that as we having given up our fouls a reasonable service in an holy life, so we may give up our bodies a living, a dying facrifice, as he did in strange tortures; so having here glorified thee both in our fouls, and in our bodies, thou mayest ever preserve them as thine own, and hereafter glorify us in both, in thine eternal habitations of felicity. Grant these, O Father of mercies, for thy Son's fake, of infinite merit; and mean time, feal the comfort of it to our hearts, consciences, and conversations. O holy and bleffed Spirit; to whom three persons, one co-equal, co-eternal God, be rendered both from our fouls and bodies, all honour, gratitude, and adoration. Amen.

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The LIFE of St. MATTHEW,

and fortuide both to OT. MATTHEW, who is also named Levi, was the fon of a certain Jew, named Alpheus, a Galilean, as well as the other apostles. He was by profession a publican, i. e. a gatherer of the taxes and imposts laid upon the Jews by the Romans; an office, which, if not unlawful in itself, as Tertullian afferts, because it made men pay for the use of those elements of air, earth, and fea, which God had given to men gratis, yet was extremely fcandalous and odious, upon the account of the many abuses practised by them to make their places the more gainful, infomuch, that publicans and finners were fynonimous terms among the Jews; and it was a common proverb among the Gentiles, That all publicans were extertioners and thieves. But his calling

calling was no impediment to that effectual grace which carries harlots and the work of finners to heaven, to work his conversion; for Jefus Christ descended from Capernaum, (where he had cured a man fick of the palfy, brought on his bed by four to him) to walk by the fea of Galilee, espied Matthew fitting in his toll-booth, to gather the cuftoms due from fuch as trafficked upon the lake, and he called them to a near attendance upon him. Matthew, though doubtless encumbered with many businesses and accounts, yet made no pleas for delay till he could settle his affairs, but immediately left all, role up and followed him. Doubtless St. Matthew was one of Jefus's disciples before, or at least had heard very much of him at Capernaum, where Christ often resorted and preached, which was a preparative to this call of Christ, to a more

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close ministration to him.

Nor did Matthew do this with regret, as if the fense of duty had conquered affection. He parted with all willingly for Christ, and that he might thew his mafter how joyfully he bid them adieu, he made a great valedictory feath at his house, and invited not only his own friends, publicans and others, but defired his mafter's prefence at it, that he might moderate the fobriety and temperance of it, and be a witness of his parting affections s how ping also, that by his pious discourses which he wifely intermixed with their pleasures the would win lome of his profession to a more pions love Jefus accepted the invitation for the muestis lake. and well knowing that there would be many finners, fick of foul diftempers, he went like a charitable physician into an shospital, to sheal them, by bringing them to repentance. The Pharifeen and Scribes, who abhorred such filthy company, blamed him for eating with such profigate greatures as publicans, were bull But John replied, That though the chois

the company was indeed bad, his defign was innocent in coming among them, for he went only to heal their fouls, and bring them to repentance; and God himself prefers such actions of mercy to mens souls, far above all the expensive facrifices which they offered unto him, and all the ritual observations of the law. And adds further, some directions about the fanctity and seasonableness of fasting, and with what tenderness and gentlesses weak Christians newly converted to the faith, ought to be treated by teachers.

Some observe, from the former relation of Matthew's calling and conversion, that St. Mark and St. Luke call him Levi, which was not his usual name, as though they were assaid of reproaching him with the sins of his old life and profession, which his former name might seem to do; but Matthew himself retains his former name, to shew, that no man, though never so profligate a sinner, ought to despair of mercy, since Matthew the publican is made an apostle, his humility and sincerity making bith to accuse himself, that the power and mercy

of Christimay be the more admired.

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Matthew, after his conversion, never returned to his employment again, altho' St. Peter and fome other apolities, who were fishermen by their trades, went a fifting after the refurrection; and the reason is that which St. Gregory gives us, That there are fome callings innecent in themselves, and others cannot be exercised at all, or very hardly, without findal The office of the publican is certainly lawful in ittelf, for kings have a necessary and undoubted right to raife taxes and require tribute, and they must have officers to collect and gather it for them. But fined those who undertake such employs, with a defign to do nothing but according to the rules of confeience and justice, are exposed to great dangers, under they are above the firong and fubtle temptal tions

tions of interest, it is not fafe for any men almost, that defire to preferve their innocency, to interneddle with them; for which reason it was, that in our Saviour's time none took those employments, but fuch as were covetous and infolent wretches, who deferved the name the Jews gave them of finners, and the odium they always lay under from them

The fame year that St. Matthew was called, he was chosen by our Lord an apostle. He is named fometimes in the feventh, and fometimes in the eighth place, in the catalogue of the apostles. Nothing more is mentioned of this apostle in particular all the time of Christ's ministry here upon-earth, though doubtless he was subservient to his master's will and command in all things, and equalled the rest of his brethren in true holiness and religion, with whom we find him met to praise God, immediately after Christ's ascension, and continued at Jerusalem till the fending down the Holy Ghost upon them at the day of Pentecoft. one has an and agriculturality

After the time was come, that the command given by our Saviour to his apoftles, to go and infruct all nations, &c. was to be put invexecution, it is not known exactly where he exercised his ministry, and who of them he preached to; yet the ancients generally suppose, that he continued some years in Judea, preaching the gospel to his own people; and when he was determined to leave them, and to preach to other nations, at their importunity, wrote his gospel, to be a memoir of Christ's life and actions, and his doctrines agreeable to it; of which we shall have further occasion to speak, when we come to treat of his writings. Out of Judea he went into Ethiopia, Persia and Parthia, where he preached the gospel for some years; and at last suffered martyrdom in Ethiopia, where he lies buried.

He wrote his gospel the first of any of the evangelille, which is the reason it takes place the first in

the canon of the New Testament And indeed, faith Epiphanius, it was reasonable; that he who was himself first converted from his great and scandalous fins, should be the publisher of that Saviour, who came not to call the righteous but finners to repentance, of which he had so early an experience. He composed his gospel chiefly for the use of the Jews who were converted, who had defired it of him, according to the commission he had from the apostles: and for that reason he wrote it in the lewish tongue, which was at that time the Hebrew, i.e. a mixture of Syriac and Chaldee. By whom it was translated into the Greek, is not known. Athanasius, in his Synopsis, attributes it to St. James at Jerufalem, Anastasius to St. Paul and St. Luke but by whomfoever it was done, it is probable that it was approved by the apostles or church, before it was received as canonical. The Hebrew words in it are fometimes explained, as in Genefis.

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in he Pantanus, when he went into the Indies, at the end of the 2d age, found a copy of St. Matthew's gospel in Hebrew, which St. Bartholomew, as their tradition was, whad left there. St. Jetom adds, That Pantanus brought it to Alexandria, and speaks as though he himself had that, or a true copy of it; but indeed it was only the gospel of the Nazarenes, which differs from St. Matthew's in several places; and this is that which the Ebionites, Papias, and Origen, cited as the original gospel.

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Humble and compassionate Redeemer, who in thy human genealogy wast pleased to descend related to all forts of people; so also in the choice of thine apostles and disciples, to elect some

308 THE UNIVERSAL

or other of all forts of perfons, and here to keep greatest offenders from desperation, thou didst vouchsafe to call Matthew the publican to be thy servant, thine apostle, thine evangelist; for all his office had engaged him into great exactions and oppressions, yet thou wast pleased to behold him as thou passed by: and from thine eye of mercy, darting a ray of grace into his soul, which, like an holy five, consumed to ashes of repentance all his love of temporals, and instanted him with an hely ambition of thine attendance; to which end, he immediately leaved all to wait upon so advantageous a master, desired all to wait upon so advantageous a master, desired all to wait upon so advantageous a master, desired and upon so advantageous a master.

and an the eyes of thy providence run through the earth, beholding the evil and the good; pass not by us dilewife, without a monitory and gracious cult that we, though publicans, may with holy Matthew's readinefs arife and follow thee knowing that it is rather impenitency than fin that condemneth any one. If we can but with this thy good fervant seile from our ill customs; and in all cases of our injustice, with but like him make restitution if we can but for follow thee in the ways of holines and righteouthels; why then all our former indquities that we have done shall be forgottent and our fins wilt thou remember no more We half then be of the number of thy good disciples ; shall hear thy words, for they are fweet; shall partioipate of thy fpiritual comforts ourselves, and communit cate them unto others of following thy calbin all the methods of thy providence and dispensations; thy call in prosperity, to temperance, gratitude, humility, and charity : in affliction following thy call to faith and patience uin-life, thy diligence and devotion; and in death, following thy call in fubmission and resignation; that so expending and ending our time in thy service, we may enter the felicities

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cities of thine eternity, whose kingdom shall have no end. Amen, half have the order of the contract of the co

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darting a ray of grace into his foul, was us he ass T. LUK E the evangelift was born at Antioch, a place delebrated for schools of found literature, and good education, where he became an excellent proficient in all forts of human learning. After that, he particularly applied himself to the Rudy of physic, and became very eminent for that profession; and no less for his admirable skill in painting. During his abode at Antioch, he was converted by St. Paul, and afterwards became with him an inseparable companion, and fellow-labourer in the ministry of the gospel. He attended him in all his hazards, and affifted him in his greatest difficulties; for which reason, St. Paul calls him the beloved physician, and the brother, whose praise is in this gospel throughout all churches a Some fay, that our evangelist confined his ministry to Egypt, and the parts of Lybia; others, that he preached first in Dalmatia and Galatia, then in Italy and Macedonia, discharging his duty with all imaginable care and fidelityet As to the time and manner of this deathbowe bave but a very flender accounts though (addording to Nicephorus) a party of infidels, being sentraged extension doctrine, thung him woon an olive treepiin the Soth or Sath year of his age. He is scalled the vevangelist; being one of the four that wrote the history of our Saviour's life. He likewife wrote the history of the acts of the aposties. Hope million and refignation; that fo expending and endgrow time in thy kervice, we may enter the feli-CICIES in the course

wife to the strong but may philosophers, grow only wife to the song of the strong of the strong but this the strong St. Luke here.

OREAT Physician of souls and bodies, who commandest us to honour the Physician; give us grace to perform it unto both, as to the Physician both of body and soul; and that not only for our own sakes, because we have need of him; but for thine especially, because of thine ordinance and blessing; for that thou hast indulged such helpful excellencies, such kind friendly qualities to plants and minerals, to sensitive, and insensitive creatures, that medicines dwell next door almost to our diseases, and naturally each creature knows its cure.

Yet still more and more we bless thee for chusing here St. Luke for thine evangelift, and turning fuch a corporeal into a spiritual physician; vouchsafe us grace, O Lord, to become his patient, being fick of fin; or rather thine, fince he prescribes only by thy directions: as thou honourest that profession, by wearing the ftyle of a physician, so dignify us with the deserved title of thy amending patients, and embracers of his doles for the fake; and help us to take thankful notice of thy goodness, spread over all professions, and peculiarly for this great good example of an evangelical, we had almost faid angelical physician: that calling, being most tempted, and most oft seduced, by the blandishments of philofophy, and alluring familiarities of nature, to reft in fecond causes, forgetful of the first tome of them looking upwards, fo far only as the flars, and motions of the heavens, rather than afcending to them in adoration of thee, the God that guides them; fome again relying on the connection of causes, and a supposed necessity of the vicissitude of all things; mean time, not feeing thy hand that knits the links, and holds the golden chain, difpenfing all things by a watchful Providence. Thus

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too many, being but half philosophers, grow only wife to felf-concertedness and evil but not men wife unto falvation; but this thy fervant St. Luke here. improves his art and hature into grace and piety; and not only to his personal advantage, but enriching the world with public treasure; thy church, O Lord, with the jewel of the gospel, and a register of the acts of thine apostles; wherein (like a good phylician indeed) he hath discovered both our difeafe and remedy; to wit, our fins, and thine infinite mercies, and all-fufficient merits; and without them, our desperate condition; but those well applied will fo recover us here into a state of grace, as one day to render us immortal in the state of glory. Which grant, O thou Physician of souls, O Holy Jesus. Amen.

St. SIMON and JUDE's Day. OCTOBER 28.

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THIS day is a double festival, set a-part in commemoration of two apostles, Simon, called Zelotes, or the Canaanite, and Jude, otherwise called Thaddeus, or Lebbæus, the brother of James the less. The history of the gospel furnishes us with a very stender account of the first, only that, after his conversion, he shewed a most exalted zeal for the Christian faith. It is thought he journeyed into Egypt, Cyrene, and Africa, and there preached the gospel; and from thence went into Lybia and Mauritania, and after that into the Western islands, particularly Great-Britain; where, having endured abundance of persecutions for the truth, he was at last crucified by the infidels.

As to Sti Jude, he was certainly a constant attendant upon our Saviour's person and ministry till

212 THE UNIVERSAL

his crucificion. After the ascension he preached in Judea and Galilee, then visited Samaria, Idumea, and some parts of Arabia, afterwards Syria and Mesopotamia; and at last, it is said that he travelled into Persia, where he was barbarously put to death by the Magi, for reproving their superstitious rites. He has lest behind him one epistle, which is received into the sacred canon.

THE PRAYER.

certon, to savede the net intends, whise or collec-

O Infinite wise and gracious Master, who wast pleased here to chuse these brethren, not only for the advancement of thy gospel, but for their own association, and our example; blessing the parents of such pious children, when so many of them prove as shafts in the hand of a giant, and not reeds,

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wounding the hand of those that bred them.

And we cannot but take grateful notice of thy frequent choice of brethren for thy fervice; thereby preventing schism in thy worship, and for the more comfortable fociety of themfelves, and for examples to us of amity and unity; whereof we have fo great a scarcity; and therefore, O Lord, supply those graces with the spirit of concord, and rebuke that spirit of envy and uncharitableness which hath so long divided us in Jacob, and scattered us in Ifrael; and especially, O Lord, reinstate the affections of all those whom thou sended out into thy holy miniftry; like Simon and Jude here, let them be brethren, if it be thy bleffed will, unite them in judgment and the foundness of doctrine, that they may be of one mind, and of one heart : or if there be some lighter differences, yet that those may not hinder Christian correspondence in thy work, but rather make our moderation known unto all men; that

that without envying one anothers gifts or preferments we may all unite in the building up of thy churchand people a drawing them both by precept and example unto mutual affection one with another. and all thence the more easily to love thee and thy fervice, their own fouls, and the things of a better life To that end, O Lord, give us ability and will, diligence and prudence, both by pen and person, to advance thine interest; where thou hast' bestowed talents, grant us industry, with St. Jude, to write instructions to thy church and fervants, to oppose herefies; to convince the gainfayers, to stop the mouths of ignorant and foolish men. And where thou affordest opportunities of travel, let us to our power, with St. Simon, endeavour the advantages of Christianity: that fo, having performed faithfully the fervice here defigned us, our fouls and bodies may make an happy retreat unto their principles, and both wait in hope of confummated felicity, and a joyful refurrection.

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THIS day is set apart for a commemoration of all saints in general, both militant here on earth, and triumphant in the kingdom of heaven. Those may be truly denominated saints in the church militant, who live soberly, righteously, and godly, in this present world; being always careful to keep a conscience void of offence both towards God and man. And by this means, when their earthly tabernacle is dissolved, they will have a glorious building, an house not made with hands, eternal in the beavens, and so become a part of the church triumphant,

THE UNIVERSAL

umphant. Thus, the defign of the church in inflituting this festival, is to honour God in his saints, whose virtues ought to be had in everlasting remembrance. And also, that we, who are in this valley of tears, might be encouraged by their good examples, patiently to run the race that is fet before us. And that by living as the faints once did, we might at length inherit those promises, which they by their faith and perseverance, in this world, now inherit in the regions of blifs and immortality.

THE PRAYER.

Bleffed and all-bleffing Jefus, who art the only head of that mysterious body, the body of allfaints, that ever have been, are, or shall be in the world; as thou art an head of glory unto those triumphant faints above, fo be an head of counsel and direction unto thy militant servants here below: be pleased still to shed thy gracious influences upon both, continuing that spiritual correspondence, and holy fympathy, requifite in allothe members of an healthy body: that as those citizens of the new Jerusalem, look downward in a noble pity and compassion, so far as glorious objects will permit them, with general love and prayers towards their wayfaring brethren; so these again may make their grateful and affectionate returns to thee and them; joying in their felicity and fecurity, as an earnest of their own; and honouring them with a carefulimitation of their graces, and the good examples left behind them, which is the best and greatest honour can be done them. If and alord

Affift us also, we befeech thee, O Lord, in preferving the communion of thy faints militant here on earth, and that both by sympathizing with others

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evil, and by communicating of our own good; fympathy being a lively part of christianity, and infenfibleness a dangerous symptom of dead flesh; O give us therefore foft affections, and tenderness of heart one towards another, not only to rejoice with them that rejoice, (which in a carnal fense too many do) but also to mourn with them that mourn, and to be mindful of fuch as are in bonds, as bound with them: that to being of like affection one towards another, we may neither be reckoned, nor rewarded among those that are void of natural affection; but may be ready to communicate, to our goods, of piety and charity, charity both of giving and forgiving; forgiving one another, if any man have a matter against another, even as thou, dear Saviour, haft, we truft, forgiven all of us; knowing that the wisdom which is from above, is first pure, then peaceable, gentle, easy to be intreated, full of mercies and good fruits; always inclinable to reconciliation, that both we and our gift may be acceptable at this altar: to which end likewife, give us grace to advantage this communion, not only by forgiving, but by giving, (to our power) by imparting of our goods, the goods of body, mind, and fortune; of head, and heart, and hand; the goods of the head, by counfels and directions; those of the heart by prayers and due instructions; those of the hand, by prudent reliefs and distributions, which are the ways unto thy kingdom, although not the cause of reigning there; yet facrifices, wherewith thou art well pleased: that so continuing this comnunion of faints here, by all the holy duties precribed in thy word, we may be continued in it ereafter, when both the streams of militant and riumphant shall flow into one channel of glory, nto one church and confort, finging eternal hallemahs. Amen.

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The LIFE of St. ANDREW, APOSTLE and MARTYR.

CT. ANDREW was one of the disciples of John the Baptist; not that he always attended upon him, but, as Epiphanius believes, went frequently to hear him, and returned to his bufiness again. Being one day with John, as Jesus passed by, and hearing him fay, That he was the lamb of God, that takes away the fins of the world, by which faying, Andrew, who knew the Paschal Lamb to be the type of the Messiah, and his sacrifice for men's fins, eafily understood that Jesus was the Christ, he followed him with another of John's disciples, as the Saviour of the world; and being invited by him to his house, went and abode with him the remaining part of that day, (for it was about four o'clock in the afternoon when he met him) and the next night, hearing his instructions, and improving their faith, by conferring with them. So that St. Andrew was the first of all the apostles, who was admitted to be Christ's scholar and disciple; and for that reason, he is called generally by the Greeks, the first-called disciple, though in a strict fense he was not called till some time after.

As foon as Andrew had obtained the knowledge of the Messiah, and was confirmed in that faith, that Jesus was he, he first met with his brother Simon, and could not sorbear imparting the joyful news to him, that he had found the desire of the world, and their long-expected happiness, the Christ, who was promised by the prophets, and carried him immediately to Jesus. Peter, embracing the same saith with his brother, was no soone come to Jesus, but he admitted him his scholar and adherent, giving him the name of Peter; and from

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this time, both he and his brother became Jesus's disciples, not constantly attending upon him, as they afterwards did, but hearing him upon occasions, and returning to their trades again. At this first coming to him, they tarried one day with him to hear his doctrine, and the next day returned home again. Doubtless Peter and Andrew, though departed from Jefus, were not backward to communicate their discovery to others, and speak of Jesus to those that expected redemption in Israel, by which Philip, being prepared to entertain their faith in Chrift, immediately followed Jesus the next day, when he met him, and called him; and by Philip was Nathaniel brought to the knowledge and belief of Jefus, though he was a little prejudiced against him upon the account of his reputed birth-place, Nazareth, of which the Jews had an opinion that no good thing could come out of it.

Towards the end of this year, Jesus Christ meeting St. Andrew and Peter together, a fifhing, calleth them to a constant and inseparable attendance upon Christ's ministry, which he expresses to them under terms relating to their trade, making them Afters of men, and they immediately left their nets to follow him, and never went from him after: foon after this, Jefus Christ went down to Capernaum, and lodged at the house of Andrew and Peter, where Peter's wife's mother lay lick of a fever. After he had been in the house a while, both of them told her condition to him, and defired cure. Jefus, who was always ready to hear the prayers and defires of his disciples, speedily granted their defire, and taking her by the hand, rebuled the fever, and it left her, and the grofe and ministered unto them, thewing her perfect recovery, by doing houshold work.

Some months after this, Jesus Christ, who was grown famous over all Jewey for his miracles and teaching, and was thronged in all places he went,

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by the multitude, partly to get cure for their fick, and partly to hear his doctrine; being tired with company, withdrew himself from them; and, as he could enjoy no privacy where he was commonly known to live, he took ship, and crossing the lake of Gennesares, retired into a desert place belonging to the city of Bethsaida; but the multitude either observing the ship on the lake, which way it sailed, or getting intelligence of his defign, went after him on foot, and got to the shore before him, and met him when he came out of the thip. Jesus, seeing their zeal and diligence, was moved with compasfion to them, and healed all the fick that they brought to him to be cured. It was just night when they came to Jesus, wherefore his disciples desired him to fend the multitudes away to get themselves provision in the neighbouring towns. But Jesus, who knew they had left their houses to follow him, was not for fending them away till he had refreshed them with meat; and therefore required his disciples to give them to eat. The disciples judged this a thing almost impossible for them; and therefore Phills said. Two nundred pennyworth of bread is not sufficient for them, that every one may take a little; and how can we fatisfy them who have not fo much? But Andrew, who had a stronger faith in Jesus, told him, That there was a lad with them who had five barley loaves and two small fishes, which, though they are indeed nothing among fo many, yet if he would undertake to feed them by his power, as Elisha did the two hundred men with twenty loaves, they may be sufficient, since he was far greater than he. And Jesus made the multitude sit down, and fed them to the full, and so multiplied the meat that there was more left than was at first.

Jesus Christ, six days before the passover, wherein he suffered, coming to Bethany, to the house of Lazarus, abode there, and almost every day went h

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up to Jerusalem. Upon one of those days, (perhaps the fecond day after his coming thither) certain Grecians, who came to worship God at the feast, came to Philip, to desire him to shew them Jesus. Philip told Andrew of it, but neither of them dare gratify their defire, till they had confulted their master about the lawfulness of it, because he had before so strictly forbidden them not to preach to the Gentiles or Samaritans. They therefore told their master, That the Grecians had a desire to see Jefus told them, That this defire proceeded from a divine instinct in their minds. He had indeed hitherto restrained them from preaching the gospel to the Gentiles, but now the hour is at hand, when he should be glorified by the conversion of the Gentiles. His death would be a plain demonstration that he is rejected by the Jews; and after that, as corn, being fown, brings forth much fruit though it die and rot in the earth: fo though he was crucified and buried, yet his gospel being preached through the world, should gather him abundance of profelytes out of the Gentiles.

This is all which the scripture speaks in particular of this saint and holy apostle, St. Andrew. What it says of him in conjunction with the rest of the apostles, doth no otherwise concern him, than that it shews he continued in their communion, had the same concern for the gospel, and joined with them in preaching and promoting of it. And even thus we have no mention of him longer than our Saviour's ascension. What became of him asterwards the scripture relates not; and what is gathered from other histories is of little or no credit.

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Joins Christ, fix days before the passover, where

In he suffered, coming to Bethany, to the house of

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THEPRAYER.

Eternal Saviour, who art honoured in thy faints and fervants, and those most honoured by imitation; vouchfafe us, we befeech thee, the graces of thy first disciple St. Andrew; contentedness in our condition, diligence in our vocation, refignation of ourselves, and all we have unto thy call and service; a practice answerable to our profession, and perseverance in them all unto the end; and thou that haft put into our minds these good desires, help us to bring the same unto good effect, by endeavouring contentation in our lowest condition, though like this faint, among the meanest fishermen, or inferior mechanics: knowing that the contracting of our defires is a nearer and a fafer way to riches, than the enlarging of our possessions; and that it is far easier and happier to let down our desires, than to raise a satisfaction to their elevations. Direct us to the study of St. Paul, that we may learn to know how to want, if thou please to impose it, how to undergo it; and how to abound, if thou trust us with a stewardship, how christianly to manage it: in all states to rest contented, that is, in chearfulness and patience. And let us still evidence this virtue by another, like thy fervant here, thew our contentment by a diligence in our vocation. Thou observing him, O Chrift, painful in his thin, mending of his nets, labouring for fifth, wert pleased to elevate his profession into a fisher of men; thine infinite wisdom having so appointed it, that diligence ever invites a bleffing, while idleness invites temptation, and, as it were, even tempts the tempter; that envious man fowing his tares, while the husbandman fleeps. It is the fitting bird that is the fowler's aim; and the idle person is no better than the devil's cushion, whereon he fits and takes his ease; while

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the well-busied heart is, as it were, the shop or work-house of thee, the Almighty. As here thou wert pleased to make St. Andrew, so well it becomes all to be industrious in their callings; especially all good fishers of men, to be ever either fishing, or mending their nets; still steering their course for the port of heaven; as here thy servant doth at thy first call, resigning all unto thy word and service. Amen.

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The LIFE of St. THOMAS.

HAT church, which of all the world keepeth to St. Paul's rule most exactly, Let all things be done decently and in order, next unto St. Andrew, that first disciple of our blessed Saviour, celebrateth the commemoration of St. Thomas: and therefore, methinks they do a double trespass, that fay, His memorial is kept last in order, as being the last of all the apostles that believed; whereas, he marched in the van of the church militant, (according to her regular computation from Advent) he is one of the foremost rank, and the foremost of it faving one: and that indeed but worthily, his hefitation and confession being a leading star to our devotion, injecting not only a ferious apprehension of our frailty, but, above all the rest, evincing the confirmation of our faith.

The history of this apostle, of all the four evangelists, is only by St. John declared; the rest, perhaps, nominate him in the catalogue of the disciples, but St. John alone records his story, who indeed best could do it: the other writing but by information, as St. Mark, and St. Luke, and St. Matthew, saw but in part; but St. John writ by intuition, and affectionate experience from the begin-

P 5

ing;

from the beginning, which we have heard, subich we have feen with our eyes, which we have looked upon, and our hands have handled of the word of dife: all his fenses were thoroughly informed, having so long interchanged hosoms with his gracious master; and therefore we may well accept his restimony in the gospel for this day; John xx. wherein is recorded (for our caution and instruction) both St. Thomas

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his frailty and his faith.

His frailty appeareth in a double fault, wiz. in his absence, and his incredulity. First, in his absence, ver. 24. Thomas, one of the twelve, which is called Didymus, was not with them when Jefus came. Christ had promised to his apostles, a little before his passion, his appearance to them after his resurrection. After I am rifen again, I will go before you into Galilee. Now then, according to his word, even the fame day of his refurrection, the first Lord's day that ever was kept, he came when the doors were Shut, into the place secretly, for fear of the fews, where the disciples were gathered together, and stood in the midft, and faid unto them, Peace be unto you. When the doors were fout, not while they were thut; meaning that it was either late in the evening (fay some) at what time doors used to be thut; or that they were opened by some body of the house, unknown to the disciples. But, as most acknowledge; he came in miraculoully, yet not by penetration, as fome fondly imagine, through the wood and from of the doors, as St. Hierom, the creature these gave place to the Creator; as did the grave from at the sepulchre, these doors did here unto our Saviour, as those did to St. Peter, and to some other apostles, that is, opened of their own accord, however unperceived by others. And then was the time our St. Thomas was not with them ad The hepherd had been smitten, and the sheep had been scattered; but

here they began to collect together again; and St. Thomas is the only stray that returneth not, at least, not now so seasonably, to the fold. But his absence might be involuntary, many occasions might enforce it, and so he might not deserve all Maldonate's censure; that either upon supine neglect, or cowardly fear, faith he, St. Thomas being absent from the apostles assembly, lost the first fight of his lately rifen Saviour, punished with the want of those divine infusions which the rest then received. diligent, therefore, in frequenting the congregations of the faithful, where the ordinances are orthodoxally dispensed, left you fail too of Christ's presence, and remain under infidelity. They that gather temporal manna on God's day following their feculars, lofe their labour and themselves. Alas! thour art deceived, Thomas, very much mistaken, if thou thinkest to see Christ out of his church and college of the apostles. Christ, who is Truth, feeketh no corners, no conventicles, but standeth like virtue in the midst of his temple, of his disciples, of his holy congregation, in the midst of the feven golden condlesticks. It is none of his light that is voluntarily hidden under a bushel. But, albeit, St. Thomas his absence might be his own forrow, yet may we be glad of it, his doubt occasioning our infallible affurance: fo that he might invert that speech of his master to the apostles, Lazarus is dead, and I am glad for your fakes that I was not there; to us this faint may viturn it, faying, Christ lives, and I am glad for your fakes that I was not there, that you might believe through my incredulity.

And that is his second fault: we may not call it infidelity, it being but a particular act of dubitation, and no habit of renunciation. Sins in our nature are like circles in the water, propagating one another to the atmost banks of our life, we need be the more vigilant in preventing occasions of them. St.

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324 THE UNIVERSAL

Thomas his former offence drew on this; his absence caused incredulity, and that passionately expressed, Except I see in his hands the print of the nails, &c. St. Cyril and others would fain excuse him, and so render favourably the accident of his dubiety, attributing all to sudden passion, and nothing to incredulity; as being extremely grieved that he lost the sight of his master, fearing he should never

fee him again.

From these words which he remembered, St. Austin also saith, that these words are but the voice of an inquirer, not of a denyer: while he speaketh thus, faith that father, he showeth he hath a mind to be taught, a defire to be confirmed; as though by touching the print of the nails, and thrusting his hand into the hole of Christ's fide, he meant to take, as it were, a real and corporal possession of his master, a kind of livery and seism of the land of the living. St Ambrose also faith, that he doubted not here of the refurrection, but only of the manner of it. These are charitable extenuations, but Truth himself apprehends him; Be not faithless, but believe; and indeed many circumstances heighten the infirmity, if not carry it above one. As, first, He was one of the twelve, as it were, a mafter in Ifrael, a well-instructed disciple. Secondly, that he gave no credit to the rest of the disciples, though ten to one informing him to, coming within some danger of that of Christ, He that defrifeth you, &c. for he believed neither. Thirdly, by furting his ill thoughts with as peremptory words, Except I fee, &c. Except I put my finger, &c. Except I thrust my hand, &c. an ill threfold cord of incredulous resolutions; that is, except I measure by all my fenses, and find exact proportion, I neither can, nor will believe: and herein, to fee the flate of blind nature, how to difcern the things of God! and efpecially that hardest article of the resurrection, which

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to the fenses (till St. Thomas his experience) feemed but a fiction, the natural man difcerneth not the things of God. He hath his faith at his fingers ends. And yet for all this, Christ treats him with so mild a dialogue, when he appeared again to his apostles on the octaves of his refurrection, making demonstration to Thomas, and for his fake, fay most, in con--viction and reproof of his unbelief; promiting a special bleffing to all succeeding ages, whose faith shall not depend upon their senses: hereby working fo mercifully upon him, as that his fore was made his falve, his low ebb became a flood of faith; and what was in him but as a grain of mustard-feed, became a great and fruitful tree; and let us be of those birds of heaven, that shelter under the branch of it: let us so shelter, that we neither presume, nor despair. Not presume; for if the apostles had their flips, we may well fear falls: not despair; seeing how sweetly Christ here restored St. Thomas, to an eminent and most exemplary confidence, My Lord, and my God.

Then though thou be a Didymus, that is, a twin, and but of half a spiritual birth, dubious, and of a wavering faith, Christ will make thee a Thomas for perfection, (as that name fignifieth) whose faith shall be a comfort to thyself, and a pattern unto others: to which Christ leadeth him by a fensible demonstration, using the method of his own terms and exceptions, and thereby much convincing, much attracting him: Bring hither thy finger, &c. and put thy hand, &c. He well knew what Thomas had faid, though absent, and that speaks his godhead: he condescends to Thomas and his other fervants weak defires, and that speaks his goodness. I shall not think it here worth while to mention that needless question, which many make a bufiness of, Whether St. Thomas did actually touch Christ, or no? When we know it was his refolution, and our Saviour's offer. And for the objec-

326 THE UNIVERSAL

tion, it is faid only, Thou hast seen, and hast believed; an easy figure of video pro intelligo, absolveth the riddle; to fee and to perceive, or understand, are all one; and fo all the fenfes may fee, and interchange one with another. O tafte and fee bow gracious the Lord is. Let us touch him spiritually, and yet more frivolous is that question, Whether St. Thomas his words were only an exclamation, and not an affirmation also, My Lord, and my God! Some focinianized grand-children of Arius may pretend them to proceed only from paffion, as an exclamation, Lord, what is that I touch? &c. But the text is clear, and by our Saviour's interpretation, that to call him Lord and God, is a short, but a sweet and absolute confession; these two words involving the two Testaments, the sum of the Creed; as much honouring Christ's refurrection, (faith one) as those three kings or the wife men did his nativity; and with the like three presents, (he means fure spiritual presents) Tu es Dominus, there he confesseth himself a King, the Lord; Deus, that declares him God; and Meus, that presents him Man. And we may carry it yet higher by the emphasis in the article, à repros, n' à Beos, The Lord, and the God: for many in feripture are fo called, magistrates and others; befides, in opinion (as the apostle faith) there be many gods and lords, but this is the paramount, a very pregnant text against unbelieving Jews, and misbelieving Arians, Socinians, and others; my Lord, and my God: and not only God but Lord allow hinting our fubmiffion to his golden fceptre, our obedience to him, as well as our belief in him. They who are out at the Lordy must never look to be in at the Jefus! He is a Saviour to none, but unto whom he is a ruler ; iff in that fenfe, then may they in the other fay, My Lord, and my God: and not both Lord and God in general, but in a fweet particularity applied, a My Lord and my God

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It was the frequent speech of Luther, that much divinity was couched in pronouns; these indeed bring all home in pious application. So David. O God thou art my God and fo the bleffed Virgin, In God my Saviour: fo here. My God, and my Lord: mine by promife, mine by ftipulation, mine by oath. mine by gift, mine by purchase, mine by participation ; as Ferus sweetly ... Take away this relative. and it is as if there were no antecedent; take away this propriety, and it is as if there were no fuch Lord in all the world, no Christ, or benefits by him; and faith is it must affect this. Pray therefore each one, Lord, I believe, help mine unbelief; that (however weakly) I may yet fay truly, My Lord, and my God, with St. Thomas, who did not only fay it here, but preached it to the utmost parts of the earth, becoming afterwards the apostle of the eastern Indies : where we read of certain Christians (diffenting from the church of Rome, and rather agreeing with the Protestants) which had received by succession their religion from the time of St. Thomas the apostle, by whom, as it is recorded, a great part of India was converted, as Taproban and other nations to the utmost ocean of the east, as Alstedius writes, where (after a long pains and pilgrimage) he fulfilled his own words, fometimes spoken to his fellow-difciples, Let us also go, and die with him; changing only the preposition; not the proposition; dying for him, being martyred in the five and twentieth year of Christ his mafter.) vine ton bas bod van bei

death St. Thomas died; but the most common opinion is, that he was martyred about the year of Christof, in India; and the Portugueze, at their arrival there, say, That they found an antient infectiption at Malipur in India, which shewed that St. Thomas was martyred near that dity, being fixed to accross, and run through with a spear. St.

Gregory

Gregory of Tours affirms, That his body continued many years in the Indies, and was at length removed from them, and buried in Edessa, where they built a magnificent church over his tomb, and to his honour; but this seems not credible, though F. Cambrensis earnestly contends for it. His feast, according to the martyrologies, is to be kept on December 21.

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Several books are attributed to him, viz. his acts composed by Lucius, Carinus, and condemned by pope Gelasius; his voyages, his gospel and revelation, all condemned by Gelasius. In his acts, it is said, that he baptized not with water, but oil only, which was also practifed by the Manichees. The gospel which bears his name, was composed by one Thomas, a Manichee, to corrupt the sects of the simple, under the venerable name of an apostle.

CHRIST MAS DAY.

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DECEMBER 25.10 STATE

Christian solemnities; and consequently, ought to be solemnized with the highest joy and exultation. For on this day the eternal son of God, and second person in the most glorious Trinity, was born of a woman: whereby, he exactly suffilled all those types and prophetics that were made concerning him, about two thousand years before; and by this means freed as from eternal death. It is therefore the indispensable duty of every Christian, to praise and magnify the stupendous love of God towards mankind, in sending his only begotten Son into the world, in order to our salvation. This was such a glorious instance of his unparalleled mercy, that

that it ought to be admired and celebrated by angels, and acknowledged and adored by men, with the deepest gratitude. All that are partakers of this inestimable benefit, ought to join with the heavenly Hoft, and the poor amazed thepherds, in hymns of of joy and eucharist, faying, Glory beto God on bigh, and on earth peace, and good will towards men.

THE PRAYER.

T Ehovah Jesus, who hast not only advanced, but alfo confectated our human nature to the Deiry, teach us to make true estimate of ourselves, not as through pride, vain-glory, or miscalled felf-love, but in reflexion on thy love of fouls, and fanctifying of bodies; to value a foul above the world, and all things in it: and to account our bodies as temples of the Holy Choft, our fouls priefts of those temples, and both a living facrifice; neither to be prophaned with impure lufts, or facrifegiously transferred to the fervice of that lower trinity, the world, the fieth, the devil, but devoted to the Most High, as things dedicated to facred uses, as thy members, not to be defiled with pollutions, but vellels to be polfelled in fobriery and holiness, because thou, dear Jefus, had already, and wilt hereafter make them vellels of honour, and of mercy. Mean time, O. give us thine affilianced lend us an hand to draw us nearer daily, and nearer unto thee, by the firichneffes of fanctity, and zealous imitation of those pieties, which thou haft left as patterns for us to follow: that fo, living with thee in the proportions of an holy life, we may die with thee by mertification and untired patience; and at length reign with thee in those true felicities, which last unto eternal. ages. Amenilateque ad to someta aconole a dans

St. STEPHEN'S DAY.

DECEMBER 26.

HIS day is fet apart, to celebrate the memorial of that illustrious hero of Christianity, St. Stephen. He was the proto-martyr of the Christian faith: a man of admirable zeal and piety: replenished with the most divine gifts and graces of the Holy Spirit; which peculiarly qualified him for that place of great honour and usefulness, whereunto he was advanced. He was made one of the feven deacons, whose office it was to superintend the necessities of the poor; and to make daily provisions for their public Agape, or love-feafts, in which the holy facrament was always administered. Now, St. Stephen was by the ancients frequently stiled Arch-Deacon, not as being only first in the catalogue, but particularly recommended under his character, A man full of faith, and of the Holy Ghoft. A person enriched with many miraculous gifts, and powers, who preached and pleaded the cause of Christianity, with a firm and unshaken mind. This gave a great difgust to the unbelieving Jews, infomuch, that they eagerly purfued him with loud clamours, bitter invectives, and false accusations; and at last, they seized him and brought him before the council; where he appeared with the beauty and splendor of an angel; and delivered to them fuch undeniable truths, that they were not able to refift the wisdom and the spirit by which he spake. So being in a great rage, they cast him out of the city, and stoned him, whilst he was passionately interceeding for the pardon of his murderers.

rents, who was before hand with us in this kind affer not can it amount to a retraining, by reason of the executive of the ex

THE PRAYER.

Lord, give us Christian magnanimity, both by word and deed, to own the great Master of our holy profession. And though we may not rashly run ourselves into imprudent dangers, yet when just cause requireth, or any thing whatsoever standeth in competition with true Christianity; O give us of that heroic spirit of thine ancient servants, that we may condemn the world, and all things in it, for so excellent a cause; that we may not thrink either at tortures or temptations; that we may not fear the face either of men or devils, looking steefally up to heaven, with St. Stephen, and feeing thee, fweet Jefus, standing at the right hand of God, in a posture of encouragement and acceptation: that so with thy holy confessors, our mouths confessing thee before men, thou, O Christ, mayest not be assamed of us before thy Father which is in heaven nor let us only give thee verbal testimony, but also actually bear witness to thy truth and fervice; by fuffering the spoiling of our goods gladly, when thy cause challengeth, and with the Father of the faithful, by relinquishing our sweetest accommodations, our kindred, and our fathers house, when they would exclude us from thee, or thy fervice; thinking nothing too near or dear unto us, for our dearest Saviour, who is so much before-hand with us. And if thou fhalt think us worthy the honour of reliffance unto blood, vouchfafe us, Lord, a spirit of refignation, and proportionable measures of holy refolution; that, with St. Paul, we may be ready, both in word and deed, not only to be bound, but also to die for the name of the Lord Jesus, who was before-hand with us in this kindness; nor can it amount to a retaliation, by reason of the excellence of his person, and infinity of merit,

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merit, but only out of a debt of love, obedience and gratitude unto him; that so we may be lifted in that noble army of martyrs, gaining glory for vanity, eternity for time, heaven for earth, and immortality for corruption.

St. JOHN'S DAY.

DECEMBER 27.

CT. JOHN the evangelist was a Galilean, the fon Dof Zebedee, and Salome, and brother to St. James the great, with whom he was brought up in the trade of fishing; he was not above thirty years of age when he was called to the apostleship, being a person of a most extraordinary piety, and particularly stiled the disciple whom Jesus loved. He was one of the three, whom our biessed Saviour elected to accompany him to his most private retirements, and to bear witness to the most remarkable pallages of his life and death. Nay, he was pleased to give him the charge of his own mother, at his ernelfixion. After the death of the bleffed virgin, which happened Anno Christi 18, our apostle preached in Afra, and erected feveral emiment churches there; but his doctrine not relifting with the pro-conful of that place, he was by his command cast into a cauldron of fealding oil, but was miraculously delivered by the hand of divine providence. This having no effect upon the feupid emperor, he banished him into a melancholy island called Patmos, where he wrote the sevelations, and front his time in contemplating the joys of heaven.

This bleffed faint, about the beginning of Trajan's reign, departed this life in the 98th or 99th year of his age. He wrote his golpel at the intreaty of

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the Asian bishops. He also wrote three epistles, and the Apocalypse; all which are reposed in the sacred canon, and universally admired; and as piety and charity was his constant practice, so it is the great vein that runs thro' all his writings.

THE PRAYER.

Lord, help us to comprehend the mysteries of thy divinity, and comfort us with the unparalleled love of thy humanity; that both may fo transport us into gratitude and obedience, as that nothing may feem too much for us to do, or fuffer for thy fake and fervice; but that we may chearfully refign ourselves (with St. John here) unto thy free disposal, whether it be by life or death, torture or banishment! considering that without thee, the best of homes is dismal exile; and thy presence maketh a very Patmos, paradife. And if it shall please thee, that we tarry till thou comest, till thine angel strike us on the fide, and knock off the fetters of our fouls, our flesh; give us grace to have our lives in patience, although death in defires, all the days of our appointed time to wait till our change come : fo that however, if we are not martyrs in act and execution, yet, like this thy fervant, we may be fuch for readiness and refignation; and so through the debt of thy promise, though not of our merit, we may, like him, he accepted as beloved disciples; enjoying the happy confequences of that love, instruction, protection, direction, confolation; and at length have the honour and happiness to lean upon thy bolom, to repole an holy confidence on thy grace and goodness; as to temporals, thy providence being sufficient ent for us; as to spirituals, thy grace being sufficient for us, it being indeed all our sufficiency; and for eternals,

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334 THE UNIVERSAL eternals, thy glory being infinitely fufficient unto

everlasting ages. Amen.

INNOCENT'S DAY.

DECEMBER 28.

THIS day is prudently fet apart by the church, in commemoration of the martyrdom of the holy Innocents. For it happened, that when Jesus was born in Bethlehem of Judea, in the days of Herod the king, there came wife men (by the directions of Heaven,) from the East, to Jerusalem, saying, Where is he that is born king of the Jews ? For, we have feen his ftar in the east, and are come to worship bim. Herod, hereupon, apprehending his own kingdom in danger, was in a great consternation, wherefore he fends for the Magi, and gave them orders to fearch diligently where the young child was, and to bring him word, that he also might come and worship him. The wife men, ignorant of his hellish defign, which was to destroy the Saviour of the world, went their way, and at last happily found the king of heaven and earth, veiled under a cloud of condescenfion and humility. But, his external circumstances did not altogether eclipse the majesty and brightness of his person, for they fell down, and adored him, presenting him with the choicest products of their country: and being warned by God in a dream, they returned not to Herod, but went to their own country another way. Herod, finding himself deluded, immediately gave orders, that all the children in Bethlehem, and the parts adjacent, from two years old and under, should be slain; thinking to include him, whom he so eagerly sought to destroy. God made known to Joseph the wicked purpose of Herod, and so he secured the holy child, by a flight

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into Egypt. Then the Almighty permitted the tyrant to proceed in his cruelty; for (if rightly recorded by the Greeks in their calendar) there were no less than fourteen thousand slain; whereof his own fon made up the fad account; but, at last, the divine judgment overtook the impious wretch; for he was fmitten with fo many plagues and tortures, that he died a languishing and miserable death.

PALM-SUNDAY,

Or Sunday before Easter.

HIS day begins the great, the holy, and the painful week; on which our bleffed Saviour, being determined to fulfil all that was spoken of him in the law and the prophets, took his last fatal journey to Jerusalem. And as he went along, the people unanimously ushered him into the city with loud acclamations and rejoicings. Some spread their garments in the way, and others cut down branches from the trees, and strewed them in the way, and the multitude that went before, and that followed after, cried, faying, Hofannah to the fon of David! Bleffed is he that cometh in the name of the Lord, Hosannah in the highest! This day has the denomination of Palm-Sunday, from the branches of palm that were firewed in our Saviour's way. are and or up warned by the in a dream, they

Thursday before Easter, or Maunday-Thursday, a Moveable-Day.

of the full want to their own coun-

S upon this day our bleffed Saviour, eating A supon this day our blened, instituting the bleffed facrament of the Lord's Supper, and gave his mandate to perpetuate the celebration of it; afterwards

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afterwards he washed their feet, prayed for them, and for the faithful generation; instructed them, warned them of what should come to pass, both concerning themselves, and his own death and resurrection; promised to send them a comforter, and expressed many other excellent things, for the confirmation of their faith; then departing to a garden, he, praying, fell into his most bitter agony; which, having overcome, he was that night betrayed, and forsaken of all his disciples. In commemoration of which passages, the church holds this yearly assembly, that our pious affections toward our Redeemer, may be stirred up, to his glory, and our comfort.

GOOD-FRIDAY.

HIS day is fet apart as a devout and folemn memorial of the crucifixion of our bleffed Lord and Saviour Jesus Christ, who for us men, and for our falvation, came down from heaven, and underwent more than it is possible for mortality to express or conceive. His whole life upon earth was a continued feries of fufferings, afflictions, injuries, and affronts: and having endured the most barbarous indignities, with invincible patience and condescension, at last he was, by the blood-thirsty Jews, nailed to the cross, which was the universal punishment allotted for the most notorious malefactors; and always efteemed very grievous for its pain, and infamous for its kind. This day has the denomination of Good-Friday from the bleffed effects of our Saviour's sufferings, whereby only we obtain remission of our fins, and are made partakers of everlafting glory: and therefore we are indifpenfably bound to observe it with the greatest strictness,

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Holy of fie met found strictness, and to endeavour, by mortification and felf-denial, to bear a part in all the sorrows of our afflicted Saviour.

EASTER-DAY.

N this festival we commemorate our blessed. Saviour's glorious resurrection from the dead, whereby he vanquished death, and all the powers of darkness. This season is to be celebrated with the greatest jubilee and exultation, it being the noblest of all Christian solemnities, and the time in which the hopes of a happy eternity were confirmed to us. Had our bleffed Saviour remained in the grave, we might reasonably have imagined him an ordinary person; but his resurrection from the dead was a most convincing and undeniable evidence of his omnipotent and irrefistible power. Moreover, hereby we have an infallible affurance that our vile bodies shall be raised like unto his glorious body; and therefore we ought instantly to rise from the death of sin to the life of righteousness, that being qualified with the grace of God's holy Spirit, we may be meet to be accounted children of the refurrection.

WHIT-SUNDAY.

THIS festival is set apart for a devout commemoration of the miraculous descent of the Holy Ghost at Pentecost, in the visible appearance of siery cloven tongues: for as the apostles were met together in an upper room, on a sudden, a sound from heaven, like that of a mighty wind, rushed

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rushed in upon them, after which there appeared slames of fire, which, in the fashion of cloven tongues, sat upon each of them. Whereupon they were all immediately filled with the Holy Ghost, which endowed them with all those heavenly powers, which were requisite to qualify them for the propagation of the gospel throughout the world.

This day is called Whit-Sunday, or White-Sunday, partly upon the account of that glorious light which was shed upon the apostles, and partly because the new-baptized persons were on this day cloathed in white garments, as an emblem of their innocence. It is likewise stiled Pentecost, (from the Greek) being just fifty days from the resurrection of our Saviour.

TRINITY - SUNDAY.

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Come And

HIS day is fet apart for a memorial of the illustrious manifestation of the glorious and incomprehenfible Trinity; Father, Son, and Holy Ghost. Which doctrine has been violently opposed by the Arians, Sabelfians, Eunomians, Apollinarists, Macedonians, and almost all heretics. However, every person that professes Christianity, ought to believe and celebrate the mysterious Trinity in unity. It is indeed a mystery which exceeds our comprehension, and infinitely surpasses all our intellectual abilities: but, at the fame time, it is sufficient firmly to believe what God Almighty has revealed to us; and joyfully to admire and adore the glorious Trinity, though we know not the particular manner of the existence of three persons in the divine Nature. We must be content to ftay for a full and entire comprehension of this fublime truth, till we are advanced to a state of angelic perfection, and are made partakers of everlasting glory.

PRAYERS

For feveral GRACES.

A Prayer for Faith.

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MOST gracious God, who hast declared in thy word, that without faith it is impossible to please thee; work in me, I beseech thee, by thy holy Spirit, that precious faith which all the saints are made partakers of; even that faith that works by love, and is fruitful in good works; that by it I may be enabled to overcome the world. Let my faith be a lively saith, by which all the benefits my blessed Lord has purchased for me may be applied to me; that so being conformed thereby to his image, I may at last receive the end of my faith, even the salvation of my soul, for Jesus Christ his sake. Amen.

A Prayer for Hope.

Thou, the hope of Israel, and the Saviour thereof, suffer me not to remain any longer in a hopeless state, but graciously work in me thy good Spirit, such a lively hope, as may enable me to lay hold upon eternal life, through the resurrection of Jesus Christ from the dead; and may be built upon thy never-failing promises. Let it also be such a hope as may both encourage and enable me to purify myself from all silthiness of slesh and spirit, and to perfect holiness in thy sear; and become an anchor of the soul, both sure and stedsast. And this I beg at thy hands for his sake, who is

THE UNIVERSAL 340 the hope of all the ends of the earth, even Jesus

Christ, my only Lord and Saviour.

A Prayer for the Love of God.

Thou who art the God of love, and who art altogether lovely, both in thy ineffable being, and in the emanations of thy love towards poor loft and undone finners: O come and shed abroad thy love in my heart, that I may thereby be enabled to love thee: for we love thee, because thou hast first loved us: O let not the deceitfulness of sin cause me to refift the charms of thy love; but let it increase with that strength and vigour, that many waters may never be able to quench, nor the floods to drown it. Let not the love of the world, nor the love of fin, rule in my heart, but let the love of God obtain such a dominion therein, and arrive to fuch a degree of fincerity, as may enable me to fuffer any thing for thy fake; and shew itself by having a regard unto all thy commandments; and at last obtain the full fruition of the blessed object of my love, the Lord Jesus Christ, to whom be glory, honour and praise, henceforth and for evermore. Amen.

A Prayer for Holiness.

Thou that art a God of purer eyes than to behold iniquity, and who art so essentially holy, that the heavens are not clean in thy fight, but thou chargest thine angels with folly; work in me, I befeech thee, by the renewing of thy holy Spirit, that holiness without which there is none can see thy face with peace and comfort: I acknowledge, O Lord, I am filthy and polluted; but yet, Lord, if thou will, thou canst make me clean: O fay unto me, as thou didft unto the leper, I will,

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be thou clean: and let it be unto thy fervant according to thy word; that so being delivered out of the hands of all my spiritual enemies, I may be redeemed from all iniquity, and enabled to serve thee in righteousness and holiness all my days, for Jesus Christ his sake. Amen.

A Prayer for Sincerity.

MOST gracious and bleffed God, thou art a God of truth, and without iniquity, just and right art thou; and as thou art so in thyself, fo thou delightest to see it in others, for thou lovest truth in the inner parts; purge me therefore, O Lord, from all guile and hypocrify, that in fimplicity and godly fincerity, I may walk before thee all the days of my life: and feeing my heart is deceitful above all things, and desperately wicked, so that I cannot know it myself, do thou search me and try me, I befeech thee, and let not any deceit or hypocrify lodge within me, but lead me in the way everlafting; and bring me to a fight and hatred of my most hidden corruptions, that I may not indulge any darling luft, but may root out every iniquity, and the fin that does most easily beset me, and thereby become qualified to fee thee in thy kingdom, through Jesus Christ. Amen.

A Prayer for Fervency in Prayer.

M OST gracious and merciful God, who hast made it our duty, as well as it is our interest, to call upon thee for such things as we stand in need of: give me grace, I beseech thee, to call upon thee with that holy sear and awe of thy glorious Majesty, and with that lively sense of my own pressing wants and necessities, as becomes such a poor and needy creature as I am: and let not, I

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pray thee, the frequency of my prayers turn them into formality, but grant that the frequency of it, and my fervency in it, may be proportionable to those continual wants I stand in of thy mercy: for my foul is possessed with such a spirit of infirmity, and so bowed down together, that it can in no wise lift up itself to thee: O be thou pleased to let thy life-giving Spirit quicken me, and fo enliven this earthly and dead heart of mine, that it may freely mount up in such earnest supplications, ardent defires, and fervent addresses towards thee, that through the prevailing intercession of our blessed Saviour, which alone causes my imperfect prayers to come up with acceptance before thine altar, I may receive those supplies of grace and mercy, that thou seest I stand in need of. That I may thereby be encouraged fo to ask, as I may receive; so to seek, that I may find; and fo to knock that it may be opened unto me. All which, I ask for the merits and intercession of my blessed Lord and Saviour, Jesus Chrift.

A Prayer for Humility.

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O Majesty of heaven and earth, the high and losty One that inhabitest eternity; thou hast been pleased to declare in thy word, that though thou dwellest on high, yet thou hast respect unto the lowly, and wilt dwell with the humble spirit; O pour, I beseech thee, that excellent grace of humility into my heart, and take away that pride and vanity, and self-conceit, that has so long taken up its abode there; and convince me how wretched I am, and how little reason I have to be proud: make me to see how vile I am, how poor, how blind, how miserable and naked! that so under all the dispensations of thy providence towards me, I may be assumed.

ashamed of mine iniquity, and confess my sin, and acknowledge that I am less than the least of all thy mercies. And thou that refistest the proud, but givest grace unto the humble, convince me that it is fafer walking in the valley of humility, than on the highest mountain of pride. Make me little in mine own eyes, and low in my own esteem: that I may not fet a high value on myfelf, but may prefer every one before me in love; not feeking the praise of men, but that which cometh from God only; nor caring how vile I am in my own eyes, nor in the eyes of others, fo I may be precious in thy fight. Grant this, O Lord, for his fake, who made himfelf of no reputation, but humbled himself unto death, even Jesus Christ, my Lord and only Saviour. Amen.

A Prayer for the Fear of God.

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Eternally glorious, and ever bleffed Majesty, the everlatting God, the Creator of the ends of the earth; before whom all the nations of the world are but as the drop of a bucket, or the small Thou, Lord, art high, and dust of the balance. only to be feared: O fill my foul with a holy awe and reverence of thee, that I may give thee the honour due unto thy name; and let thy holy fear fo entirely possess my foul, that I may be above all things afraid to offend thee; and avoid the least appearance of evil, lest I should displease thee. For thou art a God that wilt by no means clear the guilty; therefore, let the dread of thy justice make me tremble to do any thing that may provoke thee. Keep me, O Lord, from the fear of man that shall die, lest thereby I forget the Lord my Maker: and fince thy fear is the beginning of wisdom, let it restrain all my inordinate affections, and keep me in a Q 4 daily 344 THE UNIVERSAL daily conformity to thy holy will: and all for Jesus Christ his sake. Amen.

A Prayer for Repentance and Sorrow for Sin.

Thou gracious and merciful God, who delightest not in the death of a sinner, but hadst rather he should repent and live; and who art so well pleased with a repentant and contrite sinner, that though heaven be thy throne, and the earth be thy footstool, yet thou hast declared that to this man thou wilt look, even to him that is of a contrite heart, and trembleth at thy holy word: fince therefore thou delightest in a contrite heart, give me fuch a heart, O Lord, I beseech thee; soften and fubdue this hard and rocky heart of mine, that the waters of repentance may flow forth, even floods of forrow for my fin; that I may heartily bewail the iniquities of my life; and that my polluted conscience may be cleansed. Let not my drowfy soul, O Lord, sleep any longer in fin, but O awaken and rouse it up to repentance, though it be with the voice of thunder. And let thy terrors furround me, rather than my fins should destroy me. Let my heart be broken for my fin, that so I may be made whole by him who came to heal the broken-hearted. And finally grant that I may bring forth the fruits. of repentance in amendment of life, to the praise of the glory of thy free grace, through Jesus Christ, my Lord and only Saviour. Amen.

A Prayer for trusting in God.

O Thou great and omnipotent Majesty, who wilt never sail those that put their trust in thee, enable me, I beseech thee, in all my troubles and distresses, to make thee the rock of my refuge: and to depend upon thy help and all-sufficiency at

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all times; for thou keepest him in persect peace, whose mind is stayed on thee: grant therefore that I may labour with diligence and industry in the station wherein thou hast placed me, committing myself in well-doing to thy good providence, and casting all my care upon thee; being careful for nothing, but in every thing with care and thanks-giving, make my request known unto thee; believing that if I first seek thy kingdom, and the righte-ousness thereof, thou wilt add to me all those outward things which thou in thy wisdom seest to be good for me; and that for Jesus Christ his sake. Amen.

A Prayer for Meekness.

D Leffed Lord Jesus, who wast thyself so meek and harmless, that thou wast led as a lamb to the flaughter: and as a sheep before her sheerers is dumb, fo thou openedst not thy mouth: and who didft also pronounce a bleffing upon those that are meek: grant, O thou God of all grace, a spirit of meekness, and patience, and forbearance unto me; that all anger, malice, and rancour of spirit, may be quenched in me; work in me, I beseech thee, fuch calmness and gentleness-of foul, that no provocation may be able to disturb or break my peace; but that I may follow the holy example of our bleffed Lord, who, when he was reviled, reviled not again; and when he was perfecuted, he fuffered it: and give me, O Lord, fuch a measure of grace, that I may be so far from offering the least injury, that I may never make any other return to the greatest that shall be offered me, but that of my prayers for them, and kindness to them. Let thy peace also so rule in my heart, that I may put on bowels of mercy, meekness, and long-suffering, towards all with whom I have to do, and by following peace with

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men, shew myself a subject of the prince of peace; to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

The Prayer of a Husband.

God, who didst institute the state of marriage for the propagation of mankind, and as a remedy against unlawful lusts, and for the mutual comfort of thy children: give me, I befeech thee, the affistance of thy grace, that, as I ought to do, I may love and cherish her to whom I have been joined, according to thy ordinance, that so she may be a help and comfort to me. Mortify in me all fleshly lusts and unclean desires, that we may live in peace and unity; and equally praise thy holy name. [If there be any children.] Bless, O Lord, those children thou hast bestowed upon us; give us underflanding hearts and minds to bring them up in thy faith and fear; and give them obedient hearts to thee, and to all thy commandments; grant that they may not prove a curse but a bleffing to us, and thereby attain that reward that thou hast promised to those which honour and obey their parents.

Teach me, O Lord, to govern and instruct my family, whereby they may walk in thy fear; and grant that I may, according to my ability, provide what is necessary, as well for their bodies as their souls: and do thou, O Lord, endue them with thy grace, that they may perform their duties, in sear and obedience, not with eye-service, but in sincerity of heart, as in thy presence. Give me, O Lord, I beseech thee, a competency to maintain that samily which thou hast committed to my charge, and grant that we may in all humility rely upon thy blessed will, who knowest what is fitter for us than we do ourselves. Now unto thee, through Jesus Christ, be all honour and glory. Amen.

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A Prayer for an Aged Person.

Father of mercies, and God of all consolations, I humbly prostrate my foul before thee, in a deep fense of my manifold fins and iniquities: and in particular, that I have lived fo unprofitably unto others, fo careless of my own foul, and fo much without thee, my God, in the world: it is a wonder of thy mercy, that thou hast not cut me off in the midst of my days, that have so long cumbered the ground; but afforded me so much space to prepare myself for a happy eternity. O wash away all my fins in and by the blood of Jesus, the Lamb flain from the foundation of the world, and that lives for ever to make intercession for us. Help me, O Lord, to spend my short span of time to the best advantage; and so quicken and actuate this fluggish foul, that the last part of my race may be run with more vigour than the rest have been. And the more my outward fenses decay, vouchfafe the quicker and livelier sense of thy past loving-kindness, and of those good things thou hast laid up for me, to support and refresh me; now all the comforts of this life fail, and the years are come wherein I have no pleasure. That having no other burden but old age, my foul may be still magnifying of thee, and my flesh also may rest in hope. When this crazy earthly tabernacle is disfolved, let me have a building of God, an house not made with hands, eternal in the heavens, through Jesus Christ, my only Lord and Saviour. Amen.

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A Prayer for a Young Person.

OST gracious God, vouchfafe to me thy heavenly grace now and at all times; more especially in this most dangerous part of my life,

when heat of youth, and many temptations do furround me: O preserve me, I beseech thee, as the apple of thine eye; and though the siesh strives against the spirit, yet do thou exercise thy power, and strengthen my imbecility; stisse sin in me at the beginning, that it arise not up to a habit, and prevent in me all evil, and unworthy thoughts against

thy divine Majesty.

O Lord, I recommend unto thee my soul as a child, that can of itself do nothing; defend me from all enemies, spiritual and temporal; keep my soul and body pure, chaste, and undefiled, that I offend not either in thought, word, or deed: give me grace, O Lord, to obey my parents, and those to whose tuition I am committed: and grant that if thou shalt be pleased to call me to the honourable state of matrimony, I may be joined with one, with whom I may serve thee in peace and holiness all the days of my life. Amen.

The Prayer of a Child.

RACIOUS God, and heavenly Father, feeing thou hast invited little children to come to thee, and lovest those that do, O take me into the arms of thy mercy, and bless me who am dedicated to thee in baptism; make me always mindful of my vow and promise to forsake the devil and all his works, to believe in thee, and to serve thee, to be dutiful, obedient, and thankful to my parents and instructors, humble, reverent, and meek to my superiors, and gentle, fober, and temperate all my days: keep and defend me from all evil; lead me into all good: bless me and my parents, O my heavenly Father; and the longer I live, the better let me be: let me increase in wisdom and stature, and favour with thee and men, to the glory of thy name, the delight of my relations, my own happiness in this world,

world, and that which is to come, through Jesus Christ; in whose holy name and words I further pray, Our Father, &c.

The Master's Prayer.

BLESSED and gracious God, it is of thy great mercy that I have a being in the world, and that I have not long fince been turned into hell, for my transgressions against thee; but blessed be thy holy name, thou hast not only given me my life, but thou hast also given me servants under me, so that I can fay to one, go, and he goes; and to another come, and he comes. Make me thankful to thee upon this account, I befeech thee; and let me not be so pust up with being a master, as to forget that it is my highest honour and happiness to be thy servant: but help me, I beseech thee, so to carry it to my fervants, that I may remember I myself have a master in heaven; and enable me to take that care of them, that I may make them thy fervants also; and fo walk before them, that my good conversation may be so winning upon them, that they may not only become professors, but practifers of the true religion; and make them careful that they may fo ferve me, as not to neglect thy fervice, for Jesus Christ his sake. Amen.

The Prayer of a Wife.

LORD, I give thee humble thanks for calling me to the honourable state of matrimony; give me, O Lord, thy heavenly grace, that I may fear thee, and love, reverence, and obey him, whom thou hast appointed to be my head, in all good things, to live peaceably and quietly with him; fuffer me not to be puft up with the vanities of the world, but

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grant that I may frame my mind and habit suitable to the estate of my husband, and adorn myself with that which may become a modest woman to wear. Assist me, O Lord, that I may with his consent, prudently and with discretion, govern his family, and carefully mind that nothing be wasted, nor per-

mit any evil to be committed in his house.

Furnish me, O Lord, with those gifts and graces which the royal preacher described in a good woman, and endue me with such a care in the education of my children, as belongeth unto my part to perform, that I may live and rejoice to see the prosperity of them in this life; and after this life is ended, grant that we may all be received to thy eternal kingdom, through Jesus Christ our Lord. Amen.

A Prayer for a Widow.

OST gracious and merciful God, who art nearly touched with the afflictions of the afflicted, and despisest not the prayer of a widow, when the poureth out her foul to thee; I befeech thee have compassion upon me a poor and desolate widow; and, fince thou hast been pleased to make a separation between me and my husband, give me grace to rest satisfied in thy wife disposal of things; and not to murmur and repine at the breach thou haft made; but to put my trust wholly in thyself, who hast promised to be a husband to the widow; and who canst be more than ten husbands to me. Let me find thee a ready help in time of trouble; and a defence against all those that would offer violence to me, or do me any wrong: let that fmall portion which is left me be bleffed by thee, that, like the widow of Sarepta's barrel of meal, it may never waste, nor, like her cruise of oil, may never fail. Be a father to my fatherless children; and help me to bring them up in thy fear, that they may truly serve thee, and be instruments

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instruments of thy praise in their day and generation. Finally, assist me by thy holy spirit, that I may at all times, and in all the troubles and assistions that may befall me, put my trust in thee, and continue in prayer and supplications for all such things as I stand in need of, for Jesus Christ his sake. Amen.

The Servant's Prayer.

M O S T gracious God, and merciful Father, in and through the Lord Jesus Christ, thy well-beloved Son: thou art no respecter of persons, but in every nation, and in every condition, he that feareth thee and worketh righteousness, is accepted of thee: in an humble sense of thy glorious Majesty, and my own unworthiness, I cast myself down at the foot-stool of thy grace, begging pardon and forgiveness for my manifold sins and iniquities, that I have no more chearfully and faithfully obeyed thy commands, and theirs whom thou hast set over me: give me thy grace for the future to be thy faithful fervant, whilft I am ferving him whom thou haft fet over me : let me disdain no office, but shew all mildness, pliableness, reverence, and fidelity to him, though he should be froward, counting him worthy of all honour, as bearing the fovereignty; a contempt of him, being a contempt of thee. Bless him and his, in all his affairs; make me fo careful and circumspect in all the particulars of my duty, that neither he, nor any other may fuffer through my ignorance or neglect; and that at the last day, when the servant shall be free from his master, thou mayest fay unto me, Well done, good and faithful servant, enter thou into the joy of thy Lord: for his fake, who fet me free from the flavery of the devil, humbled himself, and made himself of no reputation; and is now exalted at thy right hand. In whose holy name and words, I further pray, Our Father, &c.

A Prayer for an Orphan.

Almighty and most merciful Father, thou hast promised that when my father and my mother forsake me, thou, O God, wilt take me up. O Lord, I am now, by thy appointment, deprived of my parents, who, under thee, were the only stay I had in this world. Be thou, O Lord my God, my father and my deliverer; teach me to seek thee early, and endue me with thy grace, that I may be obedient to those whom thou art pleased to place over me.

Make me to remember thee, my Creator, in the days of my youth, that I may lead my life according to the rule of true godlines; govern and guide, I beseech thee, all my actions, preserve my body in health, and my soul from all thoughts which may molest it; add unto me length of days, grace and virtue, and guide my seet in the way of peace.

Amen.

A Prayer for a Seaman or Mariner.

GOD, the great Creator of heaven and earth, thou dost whatsoever thou pleasest in the sea, and in all deep places; I, the most unworthy of all thy servants, and at this time called upon to behold thy wonders in the deep, and to perform my duty in great waters: Guide me, I beseech thee, at all times and in all places; be thou our skilful pilot to steer us, and protect us from all dangers, and rebuke the winds and the seas when they molest us; preserve our vessel from being rent by the loud cracks of thunder, or from being burnt by lightening, or any other accident; keep us and save us from tempestuous weather, from bitter frosts, hail, ice, snow, or whirlwinds, and from captivity and slavery.

Teach me, O God, to remember thee, my Creator in the days of my youth, continually to think upon thee, and to praise thy name for all thy mercies: bless all our friends, I beseech thee, that are on land, and let their prayers for us be acceptable in thy sight, and grant that our next meeting together may be for the better, and not for the worse, even to the praising and magnifying of thy holy name, and salvation of our souls in the great day of the Lord Jesus; to whom with the Father and the eternal Spirit, be ascribed all honour, and glory, and power, henceforth and for ever. Amen

A Prayer for those that are at Sea in a Storm.

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Lord our God, thou hast commanded us in the day of calamity to call upon thy name, and thou hast promised to hear us. Lord, I sly unto thee, who art a sure resuge; thy slood-gates are opened, and the sloods lift up their losty waves. But thou, O Lord, most high, art mightier than the noises of many waters; yea than the mighty waves of the sea: thou canst in a manner, if it stand with thy divine will and pleasure, rebuke the winds and the sea, and turn this storm into a calm.

I know I justly deserve to be cast away and utterly to be rejected by thee; but Lord, save us, or else we perish; accept of my unseigned sorrow for all my sins and transgressions, and endue me with a stedsast resolution to forsake them; be merciful unto us, O God, be merciful unto us, and save us from perishing in these deep waters; O resresh us with thy mercy, and that soon, lest we go down into the place of silence: O comfort us in this great distress, that though the sea rage and swell, our hearts may be quiet and still in this time of our disconsolation.

And as I earnestly desire to be protected from this great peril and danger which now terrifies us, so I earnestly

354 THE UNIVERSAL

earnestly beseech thee, that thou wilt for ever fill my heart with such an awful dread of thy Majesty, that I may fear thy name and praise thy power in the great congregation. Awake my dull and drowsy soul from the sloth of sin, and renew a right spirit within me; fill me with the gifts and graces of thy holy spirit, that I may live the life of the righteous, and never forget thy loving-kindness; save us now from death, I beseech thee, from the merciless waves who are now ready to swallow us up; and bring us home in safety, for Jesus Christ his sake, our Lord and only Saviour. Amen.

A Prayer to be used in Times of Thunder and Lightening, &c.

Most mighty and terrible God, the voice of whose thunder is in the heavens, and whose lightenings lightened the world, who overturnest the mountains by the roots, and removest them in thy anger. Thou doest great things and unsearchable, and thy ways are past finding out : thy voice, O Lord, is full of majesty; so that it rendeth the air, and casteth forth flames of fire. O who would not dread thy all-glorious name, O Lord? Who would not stand in awe of thy majesty? Who would not fear thy judgments, when thou shootest forth thy arrows of thunder and lightening? It is of thy mere mercy, O Lord, that we are not at this time confumed, but that thy tender compassions fail not towards us, poor but miserable sinners; the blast of the breath of thy nostrils can drive us like chaff before the face of the wind, and chace us into the bottomless pit, from whence there is no redemption.

But thine eyes, O Lord, hath spared us, and we are yet alive; O make us living monuments of thy mercy, and grant that this great tempest of thunder and lightening may so affect our hearts, that we may hum-

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ble ourselves before thy glorious Majesty, in a sense of our own vileness; and let it pass away without doing any hurt either to our bodies, house or goods, or to those of any others. Hear, O Lord, and help, and save us, for Jesus Christ his sake. Amen.

A Prayer for a Soldier.

O LORD God of hosts, which teacheth my hands to war, and my fingers to fight, I beseech thee have mercy upon me, and touch my heart with a true sense of my fins, and of my great unworthiness by reason of them; and do thou wash them away, and seal my pardon with the precious blood of my crucified Saviour. And fince I have undertaken the the service of a soldier, sit me, O Lord, for that station, and make me with courage and resolution to run through those difficulties I may meet withal; and when my engagement presents itself for the public good of my king and country, then, O my God, animate me with that vigour and Christian fortitude, that I may overcome all those which oppose thee and thy people.

Preserve me, I beseech thee, and bless me in all my enterprizes; save me from death, and cover my head in the day of battle; prosper our arms with good success: let our religion and country, like the house of David, grow stronger and stronger; but let the enemy, like the house of Saul, grow weaker and weaker; so shall no covetous desires, greediness of spoil, ambition, vain-glory, hatred, malice, uncharitableness, or any thing that exalts itself against thee and thy kingdom, ever take hold of me; keep me from all atheism, insidelity, blasphemy, and prophaneness, from all rioting, chambering, and wantonness; grant that I may do no violence to any man, nor accuse no man falsely, but be contented with my wages, that whenever death approaches, I may

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356 THE UNIVERSAL

joyfully, giving up the ghost, pronounce this saying, "I have fought a good sight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but to all them that love and fear him, for Jesus Christ his sake. Amen."

A Prayer for a Debtor in Prison.

OST gracious and bleffed God, who dost not despite the affliction of the afflicted, but hast promised to have regard to the prayer of the destitute, and not to hide thy face from their cry, look down with an eye of pity and compassion, I beseech thee, upon me thy afflicted servant, who am in a miserable, disconsolate and uncomfortable place; and with hold not thy gracious presence from me. I acknowledge, O Lord, I have abused those mercies I have formerly enjoyed, and mis-spent that precious time, thou hast given me to improve; I have been negligent, and guilty of all profuseness; have been worse than an infidel, in not making that provision for my family, which I was obliged to; neither have I paid those due debts which I became bound to do, and have divers ways offended thy divine Majesty, both in thought, word, and deed, for which I earnestly implore thy gracious pardon and forgiveness; I acknowledge thy divine goodness and mercy, that thou hast not snatched me hence, and fent me into everlasting burnings amongst the damned, but thou hast preserved me unto this moment, that I might live and praise thy great name. My body, O Lord, is now confined, but I beseech thee enlarge my spirit, whereby I may offer up the sacrifice of prayer and thanksgiving with all chearfulness, for all thy innumerable benefits which I have received from thee; dispose the hearts of my creditors to a free

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free compliance, and enable me, I befeech thee, to make them restitution; and teach me, when I shall be released, to walk more circumspectly, and redeem that time I have so vainly lost. Bless all those that have been charitable to me, and help to relieve me here, or have sought to procure my liberty: and bring me at last to thy heavenly kingdom, for Jesus Christ his sake. Amen.

A Prayer for a Malefactor in Prison.

Vouchfase, O most gracious God, I beseech thee, thy grace to me, a vile, wretched, and incorrigible sinner, who now humbly implores that mercy which I formerly so much abused: and now I confess, O Lord, that I have been altogether brutish in hating instruction, and in hardening my neck against thy reproofs: and that I have not obeyed the voice of my teachers, neither did I incline my ear to them that admonished me; but, like the deaf adder, I stopped my ears, and adhered not to wise counsel; thy most holy laws I have broken, thy sabbaths I have prophaned by excess of drunkenness, and all manner of debauchery, which have been forerunners of this crime for which I stand now committed, and the hand of justice hath overtaken me.

But, O Lord, I befeech thee, have mercy upon me, even for his fake, who redeemed me and all mankind; accept of his atonement for my fins, and fave my foul for thy mercy's fake; wash away all my fins in his most precious blood, and blot all my offences out of thy remembrance; O shew me some taste of thy tender mercy, whereby the fear of death may be abated; give me some assurance of a hope in thee, that when my day of dissolution comes, my unworthy soul may be received into thy heavenly kingdom.

Amen.

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A Prayer to be used by one that is sick.

O Blessed and merciful God, thou art my Creator, and hast been my preserver hitherto: have mercy upon me, I beseech thee, for I am sick; and give me ease, for I am full of pain. I confess, O Lord, I have sinned against heaven, and before thee; and am no more worthy to be called or reckoned amongst thy children; for thy image I have defaced, I have filled my understanding with ignorance, my will with stubborness, my affections with perverseness, my heart with deceitfulness, and my whole life with disobedience, ever since I drew my breath. I have drank iniquity like water, so that I can expect nothing but death, and to be arraigned at the bar of thy justice, there to receive an irrevocable doom.

But, O most merciful God, for thy dear Son's sake, blot out all my offences, and receive me graciously; enlarge my patience to endure thy trial, and lay no more upon me than I am able to bear; and in the end, grant me a full deliverance. But as thou hast made me of dust, so thou canst take from me my breath, and bring me again to that earth from whence I was taken; but I humbly beseech thee to spare me a little, that I may recover strength,

before I go hence and be no more feen.

I confess, O Lord, there is no soundness in my slesh, because of thy displeasure, nor any rest in my bones, by reason of my sin; my heart panteth, my strength saileth, and my beauty consumeth away like a moth fretting a garment. O Lord, if it be thy holy will, ease my agonies, mitigate my extremities, be mindful of my sorrows, and forgive all my sins; redeem my life from destruction, strengthen my weakness, heal my malady, and cause me again to walk before thee in the land of the living; but

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if thou hast determined to call me hence, thy will be done; grant me patience under thy correction, and a lively faith in the all-sufficient and efficacious merit of Christ my Saviour; seal unto me a free and full pardon of all my sins in the blood of thy dear Son, and say unto my soul, that thou art my salvation.

Cause me to confess mine iniquities, and fill my heart with such a godly sorrow, as may work my repentance unto salvation, never to be repented of; sprinkle me with the blood of Jesus, and purify me from my daily pollutions, that being washed, justified, and sanctified, I may be presented unto thee without spot or wrinkle; let nothing separate me from the love of thee, grant me thy preserving grace, that dying, thine angels may convey my soul into Abraham's bosom, there to reign with thee,

A Prayer to be used by a Woman with Child.

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LORD, who in thy wisdom and justice hast ordained as a just punishment for our transgressions, that all the daughters of Eve should bring forth their children in forrow; look down, I befeech thee, in mercy upon me, thine handmaid, now going with child; and help me with a lively faith to lay hold upon thee; and that believing that Jesus Christ has taken away the curse from me, by condescending himself to be made a curse for me, I may be faved in child-bearing: and when the time of my appointed forrows shall come, be thou graciously pleased to mitigate the pains thereof; enabling me to bear what thou art pleased to inflict; and make that easy and light to me, which my fins have deferred to be made heavy and burdensome. Vouchsafe graciously, O Lord, who hast given me strength to conceive, and hast hitherto preserved what

what has been fo conceived, when the time of the forth; that being fately delivered of the child which they haft formed within both and made The Diggitt mother iny frength that againbireftered that both myfeliond the binit of my wand being upreferred by these wa may the othersis wand magnify the mercy to weathrough Jefus Christ, somo Lord and rest pain and peril of childranth: buoives wino Lord, I befeech thee, and afift me in this ereat

A Payen to be used by a Women hear thestime of or thou, O Lord, . lever Freed of my hands; O

rofper, I befrech thee, my handy-work a grand of the strain of we have belief the supplemental of the supp prefent help in time of stroubles and never failest them that put their trust in theen Oolook down in mercy upon the poor handmaid, twho humbly defires to implore thy never failing aid in this near approaching and difficult time of my appointed forrows: O be not far from me. Q Lord, when trouble is to nigh at hand; but hear the voice of my cry, and lave me for thy mercy's lake Mitigate my pains, endue me with patience, and support my

fpirit in that great conflict I am to go through.

Lord, perfect what thou half hegun, and what thou half wrought in fecret, bring forth, I befrech thee, into thy most marvellous light, that we may all behold the wonders of thy wisdom, and extolethy power: O Lord, in thee alone do I humbly place my confidence, for thou half redeemed me; O. Lord, thou God of Truth, I wholly resign myself unto thee, beleeching thee to have mercy upon me; and whenever thou shalt be pleased to call me from this life, Lord fit me for a better, where all forrows and tears shall be done away, and everlaiting joy posses our hearts for evermore? Amen, aco

un a Cod a far off, as well as nigh ar hand, ask down to mercy upon me, thy poor creature,

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A Prayer to be used by a Midwife at the time of a Woman's Travel.

MOST gracious God, who by thy neverfailing providence hast kept me from my
mother's womb to this moment, and hast now deputed me, the unworthiest of all thy servants, to
this great office, for a help and comfort, in that
great pain and peril of child-birth: be with me,
O Lord, I beseech thee, and affist me in this great
work, which I am now ready to undertake; prosper thou, O Lord, the work of my hands; O
prosper, I beseech thee, my handy-work.

O put thy fear into my heart, that I may be asfincere to the poor as to the rich, to fave life, andnot to destroy; let me not be too timerous nor tooviolent, but endue me with those virtues and graces, which thou knowest most convenient for me; and give a bleffing to this undertaking. [Preserve me, I humbly beseech thee, in these dangerous times, from contagion, insection, or any bodily diseases which may be received from sick persons.]

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And as thou hast, by thy almighty power, made her conceive, and hast now even brought it to the birth, so give her strength also to bring forth: support her spirits in her labour; bless the endeavours of those who are present with her; preserve the life of that which struggles in her womb to be delivered; and let us behold the operation of thy hands to save and to deliver her; save her, O Lord, and stand by her in this needful hour, for Jesus Christ his sake, our Lord and only Saviour. Amen.

A. Prayer for one that is going a fourney.

GOD, theu God of all the earth, and who are a God a far off, as well as nigh at hand, look down in mercy upon me, thy poon creature.

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who am a franger and a pilgrim upon earth, as all my fathers were; and let thy gracious prefence go along with me in this my journey, which I am now undertaking and preferre me therein from every bad accident and evil occurence; fo that I may travel in fafety, and glorify thy name in every place whither I shall go; shewing forth the virtues of him that has called me out of darkness into thy marvellous light. Be with me in my going out, keep me company in the way that I go, and let me be still under the conduct of thy good Spirit, that being preserved from all danger, and brought back to my habitation in fafety, I may have fresh occasion to praise thy name, and walk before thee in renewed acts of obedience: all which I alk on the alone account of Jefus Christ my Lord and only Saviour. the fea thy decree, and fivelt, Hill

orious name for ever, that thou haff new frewed FRANKS GILW, INV G IN.

from the jaws of death, whole farquities anglet the To be used upon Several Occasions. Several was to later wonders in the deep, and retected us to later

hold of the friend after a good Keyoge nadw. whom all histings do proceed, and unto whom all thinks and praise are the be pleased. O Lord, graciously to accept the larger of a thankful four for the ware and providence over me, in preserving the from all the dangers of the mighty waters, and all the perils that attend those that go down to the fea in thips, and that do business in great waters: bleffed be thy holy name for all; and for bringing me back fafely to enjoy the fruits of my pains and angers, and haft given me a prosperous voyage: make

make me fenfible, O Lord, that all my dependence is upon thee; and that from thy goodness I derive all the mercies than I endy that it is not my own care or conduct, or the wildom and industry of man, but thy merciful providence which is over all thy works, that has given fuccels to my endeavours, and a happy end to all my feats and dangers; and do thou give me grace to be thankful and to they my gratitude, by giving up myfolf to thy leavice. and walking before thee in holine's and righteoutnels all my days, through Jelus Christ, our Lord preferr & from all danger, and Minch to the preferred by

Thank giving after a Storm. which can be alone acall checkence: all which glorious God, who givelt to In the fea thy decree, and fayest, Hither shalt thou come, but no farther, and here shall thy proud waves be stopped: O blessed and magnified be thy glorious name for ever, that thou haft now shewed thy power and goodness, in stilling the rage of the fea, and the fury of the winds, and delivered us from the jaws of death, whose iniquities might defervedly have been our ruin; who has thewed thy wonders in the deep, and restored us to safety. when the fea was ready to swallow, and destruction to that her mouth upon us: not unto us, O Lord, but unto the holy name, be assibled all possible thanks and praise, for this the great mency toward us; give us all a due sense thereof, and anable us to thew forth thy praise, indgiving up outselves to righteouthers, till thou halt wall ous to thyfelf, eternally to adore and praife thy holy matter through fea in thips, and the same bulbled the first sulated bleffed be thy holy name for all; and following the same for all; sue back fafely to enjoy the fruits of my pains and engers, and hast giveneng a prosperous voyage: make

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MOST gracious God, who hast been pleased to chasten and correct me, yet hast not given the over into death; but hast so wrought for thy name, take that I am now alive to praise thee; O help me to declare thy works, and from day to day, to tell of thy salvation; that I may daily honour thy name, and preserve the memory of thy honour thy name, and preserve the memory of thy praise gracies to me, while I have a being; and the graces of death, and once more relicred the works of health to my dwelling. O kindle to my love the highest pitch of gratitude; and whilst have a being breach me to praise the with joyful lips.

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O let thy loving correction make me great in thy favour, and teach me never more to feen in county and finit Order it be good for the that I have been afflicted : let me learn from it that my days been afflicted: let the learn from it that my days are but a shadow, and my years as nothing; and that in my best estate I am altogether vanity that is in my want all the days of my appointed time. It may want all the days of my appointed time, will my thange come, and be ready at what loever hour my Lord shall call. And let thy courge, I besetch thee; prepare me for thy lave, and thy correction it me to be received into thy arms. Teach me to abhor mine own iniquity, and raise my affections beyond the things of this present world. That I may love thee above all things, and my neighbour as myself; and help me to do good unto all men. Let thy angels keep me in all thy ways, that what loever I do. I may do all to the glory of thy name, through Jelus Christ my Lord and only Saviour. Amen.

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LORD, thou hast made the wife the weaker veffel, yet a necessary one: man, the nobler of the two, yet the woman next the man; He is her head, but the is his crown; let me then tender her as welled of worth. So weak let me never he as to give her my power: nor lo wicked, as to make her the mutrels of my conference. So tyrannous, let me never be, as to make her my flave; por formperious, as not to allow her of my counsel. Let me value her well, but myself better; and love her much, but thee more; if the play Eve, let not me he Adam, take the forbidden fruit from her hand lest I give der rum for respect i let me not make her mystook nor let her be my head: thine authority in me, her me egit that

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by thy providence and ordinance half made most mine, of all mankind, my huffand and head, that I may pay him the duty, which, by thy command, I owe him, with fuch conficience as thou mayeff acquit me; and he behold me not as his cross, but as his crown. That he may return his that love and respect which by thy law is due from him to me, that I may embrace him as my refuge, not my fform. Lord let me study, by all love and lowlines, to make him mine; and let him seek in all wisdom and kindness to make me his: and let both unite prayers and endeavours to make ourselves; and all ours, thine. That being espoused to thee on earth, we may at last be married with thee in Heaven, and dwell together in those mansions of bhisty where is neither in, nor forrow, nor care, and discontent, nor any distress; but a dower of immortality and joy; and glory for body and sou!:

with selicity as all eternity a eyen for over and ever: with selicity as all eternity a eyen for over and ever: so be it, is and less that a down or the property of the over and ever:

children: iet thy lead, I beteech thee, to his bleffing, less them with grace to be thy children, and me with

with grace, by good example and education, to keep them thine. Bless them with health, and long and good life, (if thy blessed will) and me with prowidence, and due care, by all right ways to advance their good, let me not allow my children to be thy rebels, and abhor to make them fo; let me not fo distract my foul with care for them, or load my confcience with guilt, as to convey thy curse on me and them; let my care be fatherly for their lives, and Christian for their fouls. Believing all care to be vain without thy bleffing, and carking the way unto thy curse; all bleffings of this world to far good, as they ferve and help on to a better; and unreaforable coveting of them, a bar to that blifs. O'Lord. my children are more thine than mine: thou art Father of their spirits, I but of their fieth; let me therefore trust thee for them as their best Father. and myfelf with them as thy good child, taking care to do our duty to thee, and casting all farther care upon thee: so be it, dear Father, for thy dear Son's fake, Jesus Christ, our Lord. Amen.

Prayer of a Child for Parents.

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O LORD, who hast made my parents as gods in thy stead, under thee, makers and preservers of my life; let me look at thy power and goodness in them, and, as thee, love, serve, and obey them; that I may give joy to their life, and length to their days; and, Lord, who hast given them power to convey blessing on me, give me leave from thee (the father of all) to pray blessing on them; and, to my power, to be ever dutiful and helpful to them. That so I may be, as the child of their love, so the heir of their blessing, the blessing thou hast promised to loving and obedient children, theirs and thine, give it me, good Lord, for Jesus Christ his sake. Amen.

this be my blifs. Give me the bleffings of the womb, a healthy and holy feed; which may be heirs of thy HAT That's but amily to govern it is the more of the state of the stat cording to my knowledge, by my instruction to lead it in thy fear, by my example to draw it; by my admonition to drive it on by my providence to do it right, by my protection to keep it from wrong as earthif to give to all their dues, as to receive their duty: let me remember, that, as myself, my tervants duty: let me remember, that, as myself, my servants are thine, fashioned by thy hands, and bought alike by thy blood, that I may not despise them, lest I despite thee: let me consider, that my children (as mine) are thine; made after thine image, and born again of thy spirit; that I may not neglect them, lest I neglect thee. And let them remember and sonsider, that I stand in thy stead, that, as thyself, they may serve and obey me, and thine authority in me; and let me and them both be mindful, that I am thy deputy. I, that must account for my charge, and they that they must come to a reckoning for their carriage; both to thee, the lovereign judge, and thou, that they must come to a reckoning for their carriage; both to thee, the lovereign and they and they and they are all may reign at last in thee, and for thee, and lim, of whom the whole samily is fleaven and earth lim, of whom the whole samily is fleaven and earth less that of the great and gracious Matter of us all, results of the carries of the same of the great and gracious Matter of us all, results of the father each, book to me it she had a dearth the father less, bless the dearth of the father less, bless the same of the father less, bless the same of the great and gracious Matter of us all, and the father less, bless the same of the great and gracious matter of the same of the father less, bless the same of the great and gracious matter of the same of the great and gracious matter of the same of the great and gracious matter of the same of the gracious matter of the gra the fatherless, bless them; Son of God, that hadst little ones in the long one and the hands on

LORD, type half ordained marriage, the means to propagate mankind, and makeff it fruitful to that purpose by thy providence, at thy pleasure: I believe here, as that is my state, let this

PRATER-BOOK.

this be my blifs. Give me the bleffings of the womb, a healthy and holy feed; which may be heirs of thy bleffings on earth after us, and at last inheritance of thy eternal bleffedness in Heaven with us: even for the fake of thy only begotten Son, my dear and only Saviour. Jefus Christ our Lord, when men

cording to my knowledge, by my infruction to lead it in thy carrierd and and and area are by my ad

THOU that art the widow's judge, and orphan's Father, I commend to thy fatherly care my-felf, and the children thou hast given me: Lord keep us from the eyil of this world, and bring us to the bliss of a better, I befeech thee.

Holy Father, take my children to thy care, and teach them thy fear; be thou tutor to their fouls, and protector to their lives, that by thy grace and mercy they may miscarry in neither; let me serve thee in them, and nurse them up in both for shee.

Affilf me with wildom and grace, and power to do it, and give them grace in all duty and good obedience to fuffer it. let not my affections be too fiery or fond, let me not neglect them, nor distrust thee; the love and care which is just let me give them, and so expect thy blessing upon them. And, good Lord, give it to them; let the father's blessing be on them who is dead, let a poor mother's blessing be on them who lives; let the blessing of their sciends be on them, even all that pray it for them; but above all, let thy blessing, which is above all, be upon them, I befeech thee. Pather of Mercies, helper of the fatherless, bless them; Son of God, that hadst little ones in thy arms on earth, lay thy hands on them and bless them: Holy Spirit, shat hidst areas in the shape of a dove, behold their innocence, and bless them. Holy Father, Son, and Spirit, bless them with the grace, and bring them to the glory; and me with them, I befeech thee: even for the mercy's

370 THE GNIVERSAL

mercy's fake, for thy merit's dake, for thy goodness fake, thou dear Maker, Redeemer, and Sanctifies, of usuall, anow and ever: say Amen to the humble prayers bushich I put bunton thee, in such words as thou hast taught me to say. Our Pather, to say Amen, or yet the words at the real and have a sent on yet the say of the say of

ynem . Prayer against fudden Death.

If my repentance be daily, no death can be sudden to my soul, O Lord; to make my soul therefore surely thine let me be every day at a certain with repentance. And because the sums of my sins are vast, and I may forget my debt and duty in the daily discharges of my sins, and not repent for all, or not enough; O therefore, give me a fair summons to my last end, that I may die with a clear soul, and make so good an account as thou mayest acquit me of all my fins, for his sake, who paid the price of all in his blood; even for the dear merits of Jesus Christ our Lord. Amen.

Prayer before, or on a Journey. ni min

LORD, who hast set thy angels to keep us in all our ways; charge that convoy with me, in whose hearts they are; sorgive me that I have gone astray; and he not extreme to mark all errors and wanderings from thee, who then, O Lord, shall be preserved on earth, or saved in Heaven! Let thy holy Spirit guide me this day, and ever, in the ways which please thee; and thy blessed protection be over me, and all with me, for his sake, who is the way, the truth, and the life, even for Jesus Christ his sake. Amen.

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mercy's fake for the mercy squestinisted Andrein fake, the dear Maker, Redeemer, and Sanc-QRD thou haft been with me in my journey and, as I prayed, I have passed the perils of the way, by the conduct of thy providence; and where I would be, I am by the favour of thy conduct? bleff ed be thy holy name, O Lord, for all thy goodness.

How many have miscarried, and do daily many ways? and even so might I have done, had it not been for thy favour; bleffed be thy name for it; yea, for all the preservations of my life, and the mercy to which I owe those preservations; blessed for ever be thy holy name a to an in and shipped by

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And still, O Lord, so magnify thy mercy in my protection on earth, that thou mayeff ever be bleffed of me, till I am bleffed with thee in Heaven; through the merits of him, who by his blood bought that bleffedness for us, and in our fieth fits at the right hand to fave us, Jesus Christ our Lord. Amen. the dear merits of lowe Christ our

A Prayer for all Magistrates.

HEY that are in authority over us, are as the helm in a ship, as the eye in the body, and as the mind in the foul; and therefore thou, O Lord, haft commanded us to further them with our fervice, or fuccour them with our prayers. For great is the profit that we receive by good princes and magilftrates, and great is the harm which they do being otherwise. Wherefore it is to be wished that they might be good, godly, virtuous and nobleholy spirit enide me this

Befides this, great is the burden which they bear in governing well; foralmuch as they must make an account thereof unto thee; whereas we, in the mean while, are free from that danger. Unto thee therefore (O Lord Jesus Christ) do we make our supplications for them, even unto thee which art the perfect

THE UNIVERSAL, &c. perpalaced of stands of the water and as who, being most singularly good and wife, canst neither err ace do any thing amis. Grant, we beinger that I do all About maon that Milder dained as thepherds of the fleep to rule the people under thee, and effectable that our most gracious forwarded light that the most honoral ble council, together with all hier mobility, clergy, inferior magiffrates, and under officers (hay be for ealightened with the brightness of thy lightness guided by the direction of thy spirit, and so inflamed with the love of thee, and of thy people committed to their charge, as they may, in all cases, different the trathy and minister right, equity and justice, with mary and was having show byen lupan shoe? to follow and exercise that things which thou hast commended, and not which they themselves life, fo as they, drawing all together in one like, accordi ing to the pattern which thou halt fee before them, may well and thoroughly perform their wharge toothy glory; and we obediently yielding varieties to their godly commandments, may lead a holy and quiet A New Exposition of the Love Prayer ... nomA CREED, and the TEN COMMANDMENTS

ANY far to my food, there were help for this in his field. But thou Local in his heid! Depart not from me in the time of my need; that he fend thou me till the form be overcalt.

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Posterior W. Gelerius, in Carle sorme.

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